NATIONALISM TODAY

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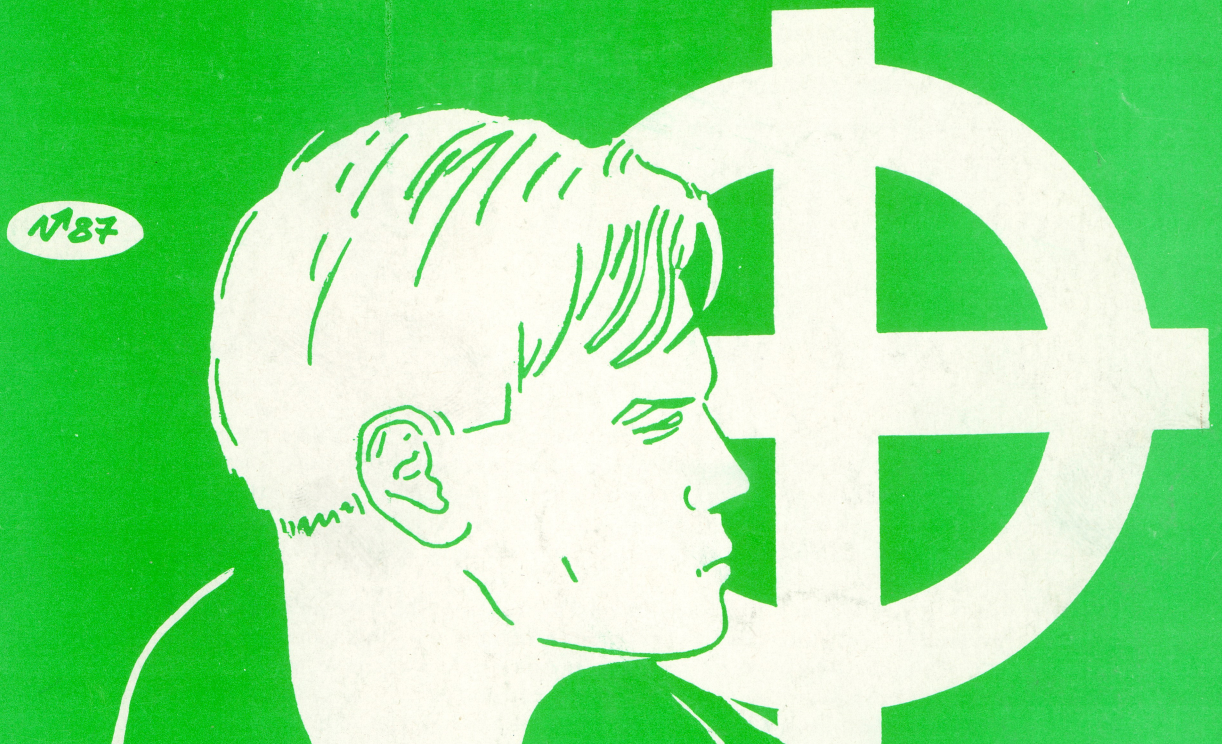
A Call to Arms, A Call to Sacrifice

N°87



"We must not forget that values possess a unifying power; and the higher the values in question, the greater this power".

Dietrich von Hilderbrand.

A Call to Arms, A Call to Sacrifice

NATIONALISM TODAY

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Issue Number 44

Commentary

Let the New Man Arise!

In a modern world, riven by materialism and decadence, the word Value has come to possess only one meaning - that of expressing the *financial* worth of something or someone. It is a meaning that perfectly encapsulates the ethos of the totalitarian system that afflicts our age - a world of immorality and exploitation. It is surely obvious that when Value becomes synonymous, practically speaking, with Money, and that the attainment of this "value" is held to be the Highest Good possible or even desirable, nothing of consequence, nothing of substance can long stand.

The "value" of the aborted foetus is *not* reckoned on any scale of horror suited to the extinguishing of a soul, intangible and yet vividly real, but only by reference to the growing bank balance of the vivisectionist pharmaceutical cartel. The "value" of the tropical rainforest is *not* measured against any ecological criteria, but simply by how many poisonous MacYuk burgers can be produced on the land of a ravaged rainforest.

Thus, as the one eyed man is King in the country of the blind, so is the Militant, who possesses a true and profound appreciation of the essential nature of "Value", a *qualitatively different being.* The Militant, so enriched, becomes the Warrior-Philosopher, the herald of the coming spiritual imperative.

Values are fundamentally drawn from the plane of the Spirit, and are the absolute criteria by which our existence and its true worth are measured. Clearly, there is a hierarchical scale of values, some being, objectively speaking, more important, more precious than others; and the order of priority rises as one moves, progressively, through the planes of Ideology, Philosophy and Metaphysics. It is thus obvious that logic demands that the Higher Value is defended in preference to the Lower Value. But it must be understood that it is the sacred duty of all Militants to defend the entire scale of values, for values are necessarily and organically linked one to another. It is precisely because our European Peoples' failed to defend the Lower Values in Life, the things deemed to be "non-essential", that we are now in the position where, not merely values, but Value itself is endangered.

How do we defend absolute Value? Certainly not by talk! Talk is cheap, it is the weapon of the egomaniac and the political charlatan. No, it is by *example alone* that we truly defend Value. Those who sit on the fence or stand by the sidelines, however they "justify" their inaction, are the enemies of Value and of the Movement. Honesty cannot be upheld by the Thief; Truth cannot be upheld by the Liar; Life cannot be maintained by the processes of Death. The Militant, thus, must be constantly seeking the purification and sanctification of his soul, for whatever evil remains in our hearts and minds will certainly work against our noble Cause as surely as the Thief and the Liar betray our vision.

With the dawning of 1989, let all who love our country and culture put aside excuses, and resolve that their lives in the coming year will be a solid witness of commitment to spiritual struggle and relentless sacrifice. Let it be a year of Action and *not* Words. Let the Old Man that is in all of us pass away, and let the New Man arise!

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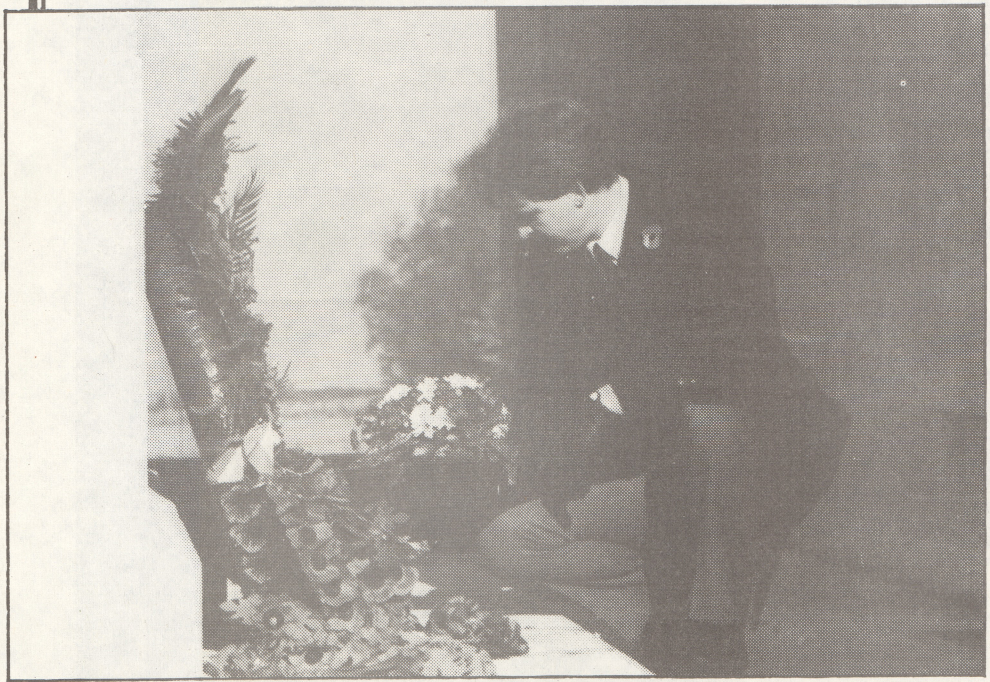
A NEW AND POSITIVE TRADITION

This photo-feature aims to give readers the 'flavour' of this historic visit, a visit that inaugurates a **new** and **positive** tradition. It was a week that began a Week of Remembrance, starting in France, and spreading to local memorials throughout the British Isles. It was a week that could only result in a firmer commitment than ever to the ideological position: **NO MORE BROTHERS' WARS!**

Parc Commemoratif de Terre-Neuve du Champ de Bataille de
Beaumont-Hamel
Newfoundland Battlefield Memorial Park
Monument de l'Ulster
36th (Ulster) Division Memorial 850 metres
2.5

David Kerr of the Ulster Central Executive at Thiepval where the memorial to the 36th (Ulster) Division lies.

"And he asked him, What is thy name? And he answered, saying my name is Legion; for we are many".
St. Mark v.9.
A military cemetery at the Somme.



A cadre lays a wreath on behalf of the National Front at the main Allied memorial at the Somme.

Over the weekend before Remembrance Day, a minibus of cadres and members of the NF leadership visited the Somme battlefields in the Picardy region of France.

On July 1st 1916 this area became a terrible and bloody battlefield; in just one day thousands of young men were either killed or maimed for life The rows upon rows of simple headstones provided vivid proof of this slaughter, and brought home to the young NF cadres the carnage of the First World War in a way that the Cenotaph - meaning literally "empty tomb" - in London could *never* do. The London site is not merely a place where the hypocrites of the Establishment posture and feign grief, it is a place that has been so *sanitized* that it conveniently hides the fact that today's Establishment is the heir of that earlier Establishment which committed the War Crime of murdering a generation of young Europeans. And when today's Powers that Be feel confident enough, they will prove the truth of the adage: *"Like Father, like Son".*

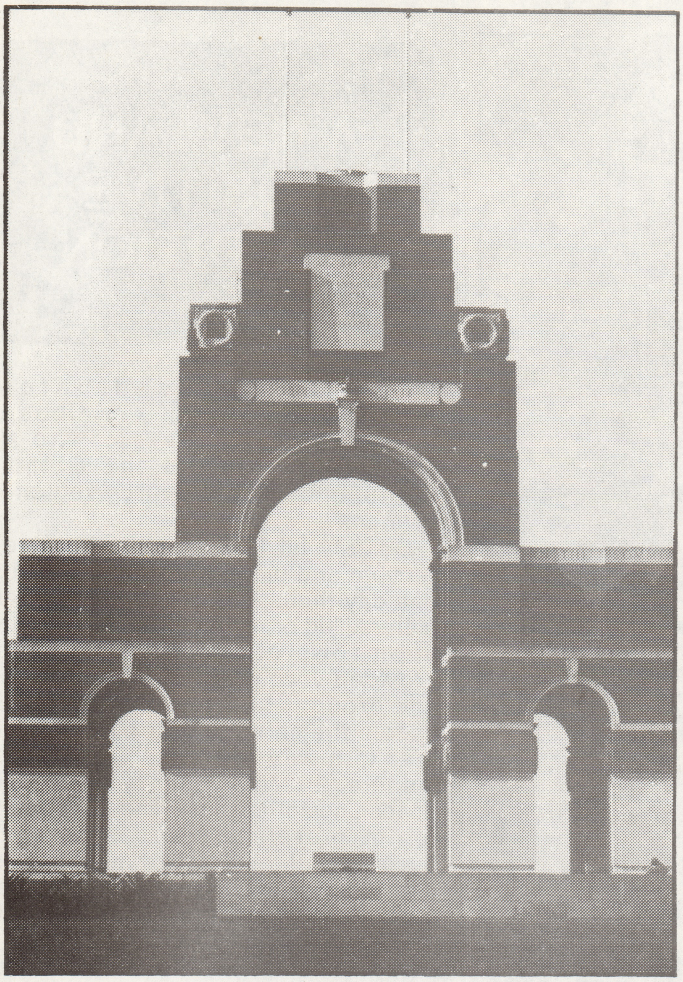
Thus, our visit was no mere dead ritual. It was a solemn pilgrimage so that today's youth, fighting for these islands and Europe, could link itself with those of our Brothers who fell - **stabbed in the back.**

Three wreaths were laid in a series of simple, if emotional, ceremonies. They were laid by various delegates at the main Allied memorial at Thiepval; at the memorial Tower erected to the glory of the 36th Ulster Division; and at the horribly stark German military cemetry at Fricourt.

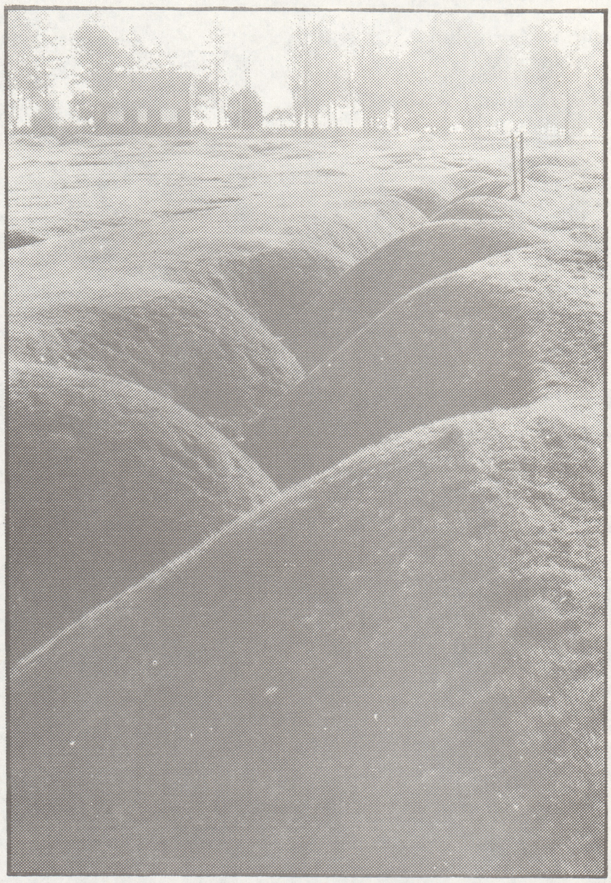
SOLEMN DAY

The NF delegation was treated with respect by the French police, a distinct contrast to the heavy handed banning of the NF Parade to the London Cenotaph in 1987 by the Metropolitan Police, and which is known now as *"Black Sunday".*

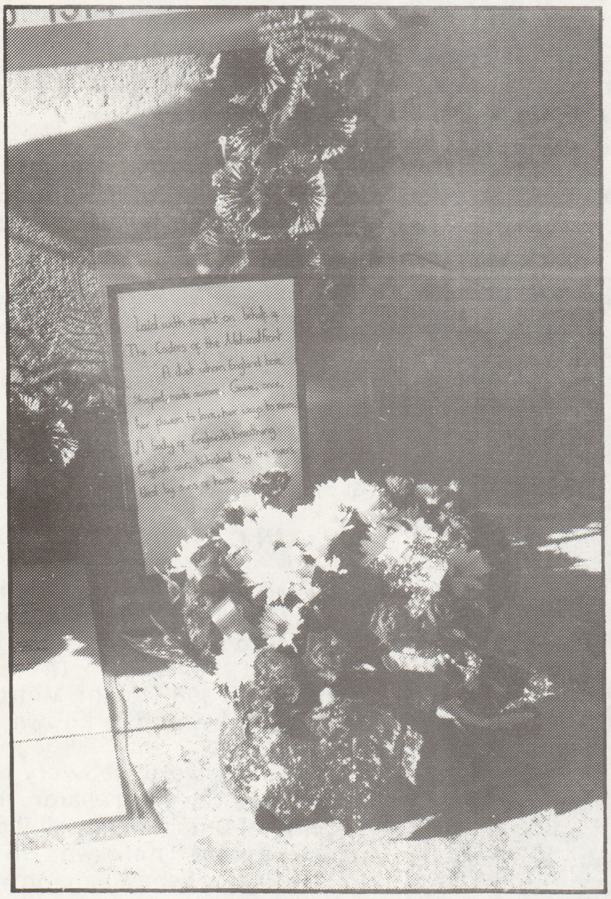
The locals were also very friendly, and it was our impression that the peoples' of Britain were well thought of in the region. There was no hint of trouble, unruly behaviour or irreverence at our **solemn** ceremonies of Remembrance.



The main Allied memorial near Thiepval.

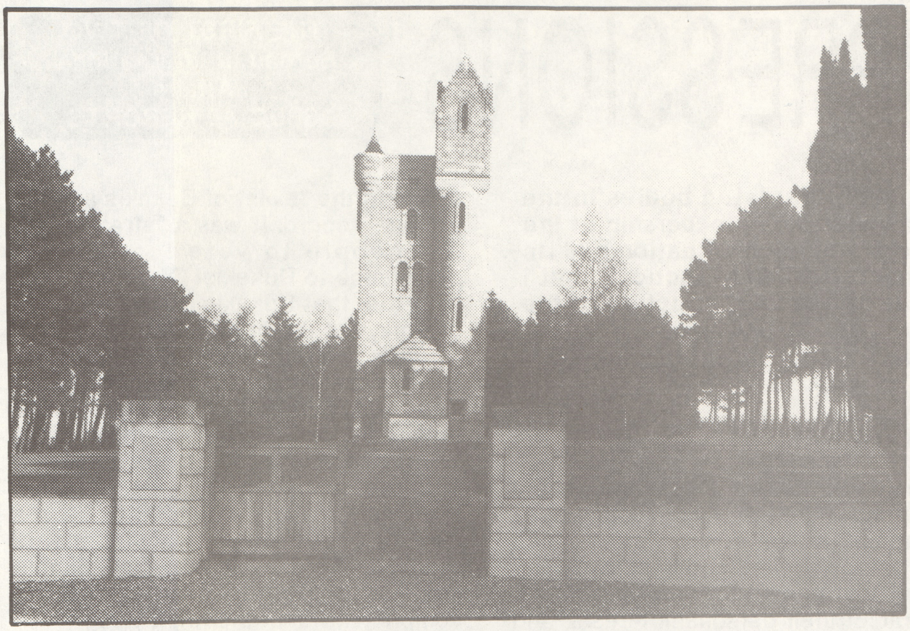


Trenches can still be seen at Newfoundland Park, the memorial to the Canadian fallen.

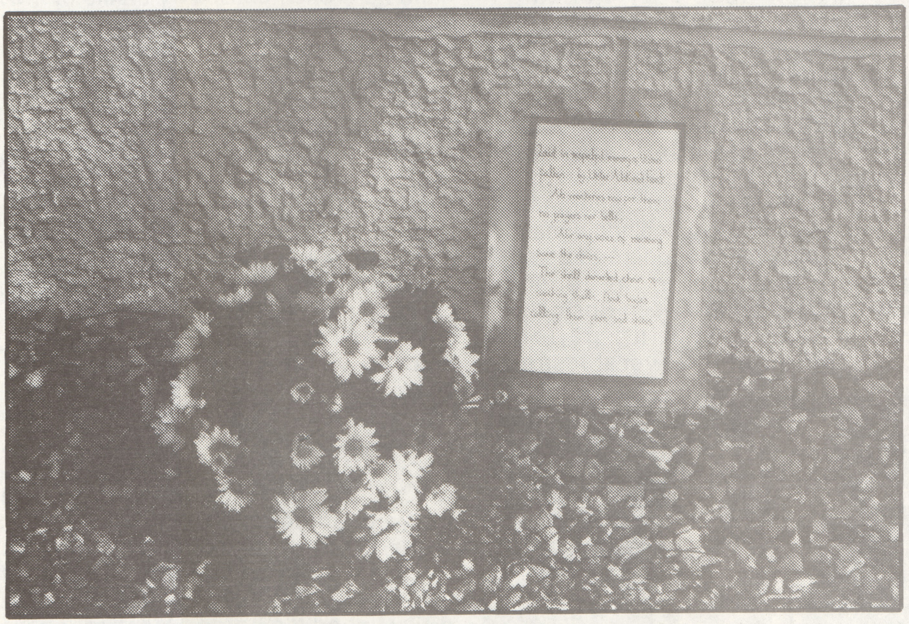


Our wreath laid at the main Allied memorial near Thiepval.

The Irish Connaught cemetry which lies opposite to the Ulster memorial tower.

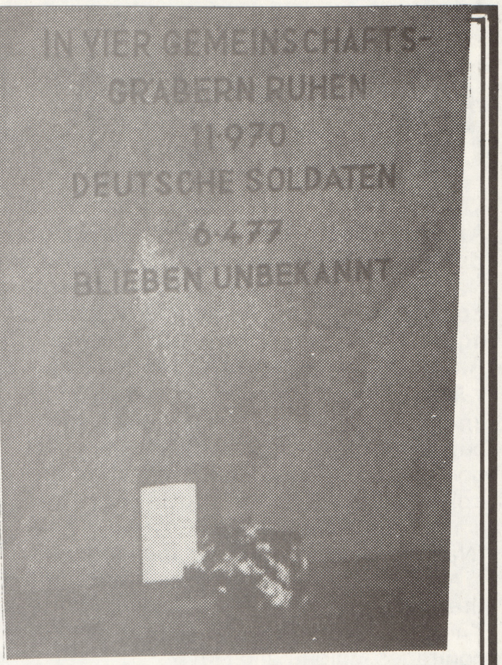


This tower near Thiepval commemorates the Ulstermen of the 36th Division. The 1st of July, the day of ther first assault, was according to the Old Calendar the anniversary of the Battle of the Boyne. To the Ulstermen it seemed the best of all possible omens.



Our wreath at the Ulster memorial.

Some of the cadres explore the trenches.



Our wreath laid at the memorial to the young German fallen in the neglected cemetry at Fricourt.

Taken from the poem *Hugh Selwyn Mauberley* by Ezra Pound (1885 - 1972).

"Some quick to arm,
Some for adventure,
Some from fear of weakness,
Some from fear of censure,
Some for love of slaughter, in imagination,
learning later . . . .
Some in fear, learning love of slaughter;
Died some, pro patria, *non 'dulce' non 'et decor' . . . .*
Walked eye deep in Hell
believing in old men's lies, then unbelieving
came home, home to a lie,
home to many deceits,
home to old lies and new infamy;
usury age old, and age thick
And liars in public places.

Daring as never before, wastage as never before,
Young blood and high blood,
Fair cheeks, and fine bodies;
Fortitude as never before.

Frankness as never before,
disillusions as never told in the old days,
hysterias, trench confessions,
Laughter out of dead bellies.

There died a myriad,
And of the best, among them,
For an old bitch gone in the teeth,
For a botched civilization.

Charm, smiling at the good mouth,
Quick eyes gone under earth's lid,
For two gross of broken statues,
For a few thousand battered books.

R.I.P.

AMERICAN IMPRESSIONS

THE FIRST OF TWO
Bureau of International Affairs
SPECIAL REPORTS

After in depth consultation with comrades and interested bodies in the United States, it was decided that a senior member of the leadership of the National Front should travel there to assess the political situation and its possibilities, and to give any assistance, theoretical and practical, that I could which would consolidate the infant, but developing, structure of the American Friends of the Movement.

There were no predetermined plans or lines of enquiry before my departure, but one fact was clear cut: we were *not* going to waste any time or effort on the collection of cranks and bigots that have masqueraded under the "Nationalist" banner for far too long.

Arriving in mid-May, I was greeted at the airport by two of the leading White Third Positionists in the United States, comrades Malone and Hoy.

Matt Malone is the editor, and motivating force, behind the revolutionary and innovative bulletin, *Third Way*, which has done so much to clear the ground for major developments in White nationalist politics. It has broken, once and for all, the dominance of the right wing hate sheets that litter America.

Robert Hoy is a well known populist, and he was one of the first people to advocate a policy of racial separatism in America, and that this be done in conjunction with non-White groups such as Louis Farrakhan's Nation of Islam. His groundwork in this field has done a lot to stimulate co-operation between Black and White separatists, both in the USA and in Europe.

PRESSURE GROUPS

It is, of course, a crying shame that it has taken so long to establish a section of the Movement in America, but when one considers seriously how long it has taken for the NF in Britain to sort out itself, ideologically and strategically, it is perhaps a blessing in disguise that such a phenomenon has not been possible until now. To have attempted the creation of such a section prior to the purge of the State reactionary fraction in 1986 would have been utterly impracticable, but if by some miracle it had occurred, there is no doubt that it would have been no more than a mirror image of the countless "right wing" pressure groups already in existence. **Our section would have been as impotent as these homegrown affairs.**

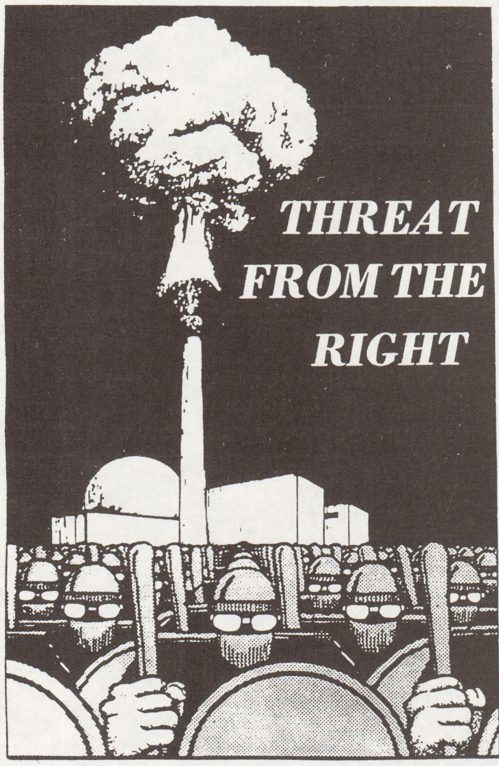
The American peoples' as a whole seem to suffer from the same problems that confront many of the European Nations. They have no sense of direction, no sense of identity, and thus they are open to the subtle manipulation of the media masters and their Establishment paymasters. After all, in this age of convenience, why shouldn't they let others do their thinking for them as well?

REFORMIST

It is sad to reflect that many people living under the Capitalist system have no idea whatever of the way in which they are controlled and used by a tiny minority of people for purposes which contradict their personal interests, and those of their country.

The "good old right wingers" are, of course, most adept at adding to the misery of their people by clouding issues, by diverting attention from the root causes, and by preventing the emergence of any serious opposition through the wasteage of time, money and energy on petty reformist gestures.

Their narrowmindedness and complete lack of vision are horribly apparent in their every word and deed; they have become a politically stagnant pond from which there appears to be no escape. For example, in the recent Presidential election between Bush and Dukakis, the right wing paper, *Thunderbolt,* printed several issues outlining the "evils" of Dukakis and his political record. It was a "strategy" to get people to vote for Bush in preference to Dukakis. Of course, it is very true that Dukakis is a nasty piece of work, but the one sided approach of *Thunderbolt* meant that Bush became, *ipso facto*, an angel, a decent chap. The reality is that Bush is no less rotten than Dukakis. Thus the American Right Wing are co-opted to the pathetic electoral games of Wall Street, when the clear strategy should have been a campaign of abstention from this ritualistic farce and irrelevancy. Simple really, but light years beyond the comprehension of the Right Wing!



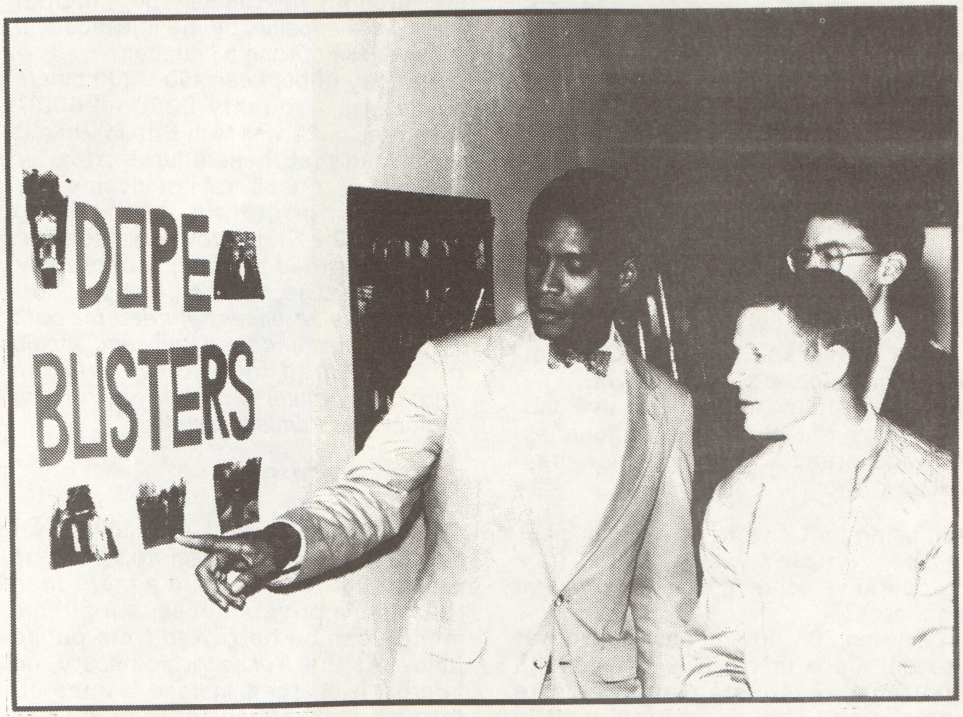
The front page illustration from a recent issue of *Third Way* reflects the emergence of a healthy nationalism within the USA.

Even those organizations which have approached us in the past, claiming to express ideals and ideas similar to ours - and here one necessarily thinks of the NDF led by militarist, Gary Gallo - have not broken out of the political ghetto, but have either watered down and compromised the ideology in order to appeal to as many people as possible, or they have sold out completely and reverted to their various brands of bigotry and imperialism. **For me, the former is by far the worst heresy because to tamper with and distort our ideals and values is to deny the validity of Truth itself, whereas an outright rejection of our position has the virtue of being honest and open.**

N.R. SEEDS SOWN

The "Big is Best" mentality still prevails amongst this right wing Old Guard, and squabbles continue to revolve about garnering the support of an ever dwindling number of disillusioned die hards. Reaction, as we know from bitter experience, holds no long term benefits as the inherent contradictions and instabilities surface eventually and fragment the organization. *Only a pure and uncompromising ideology contained within a secure and stable structure can produce the unified and dedicated political action necessary to facilitate final victory.* The seeds of such an organization are now being sown by Comrade Malone in his endeavours to build a viable Third Position in America.

He began by publishing the *Third Way* after visiting us in Britain in 1987 where he picked up the rudimentaries of our politics and organization. With the assistance of Comrade Hoy he has been able to obtain interviews, and establish contact, with like minded organizations: the Nation of Islam; the Pan African International Movement; the American Indian Movement; the Black Hebrew



Leading Third Positionists discuss the Nation of Islam's *'Dope Busters'* success.

Israelite Community.

The idea of racial separatism is *not*, of course, new to the United States - we think here of the Honourable Marcus Garvey - but now for the first time it is being taken seriously by a White nationalist movement which is committed to racial and cultural self determination for the various nations within the geographical borders of the United States. This movement also has the added advantage that it is connected organically to the European Motherland, and therefore is working within the spirit and ethos of a developing Continental Third Position.

YOUTH SUPPORT

Of course, to make serious advances in America is going to be an uphill struggle as there are many who will find it difficult to relinquish the views and prejudices of a life time. The very fact, however, that the attempt is being made demonstrates that we are **not** a Movement motivated by selfishness or greed, but one that is deadly serious about our work and the need to take the correct course of action. We are taking the moral and ideological position although this will not bring the obvious short term gains that a reactionary approach might bring because of the 'name' of the NF.

The response, thus far, to the concept of the Third Way has been very encouraging, especially from the youth. The reaction to the initial mail out of *Third Way* was much higher than expected, and it is a testimony to its impact that the paper is being handed around for discussion from person to person, thereby widening the field for action.

Of course, the main problem in the USA is the sheer size of the place which makes communications and co-ordinated political action difficult. Those who have already pledged their support are being told not to harbour any illusions regarding the political struggle for power. The paper is having to serve the dual function of **educating** them into the ideals of the Third Position, and to **guide** them in political action.

However, this will actually be turned to good effect because it will be instrumental in establishing a network of *autonomous bases* throughout the country rather than being constantly directed from a Centre necessarily a long way from the field of action. The subject of a network of autonomous bases was dealt with in a recent issue of *Third Way*, and was given more substance in the booklet, *Nationalist Committee Handbook: An Organizational Guide to the Third Way.* Both are still available from: **American Friends of the Movement, P.O. Box 10203, Arlington, VA22210, USA.** Enquiries should be accompanied by an International Reply Coupon for £2 as our American comrades are not living the well heeled "American Dream" !

DR. ALIM OF N.O.I.

As mentioned earlier in the article, the Nation of Islam have been helpful to us in developing and promoting the ideal of racial separatism which will not only combat mindless racism and racial hatred, but will ensure the preservation of each culture and race. Therefore, I was delighted to be given the opportunity of meeting Dr. Alim at No. 4 Mosque in Washington D.C.

A busy man, I was grateful to him for his time, and for his most friendly welcome. Many readers of *National Front News* will remember the reports that were carried about the anti-drugs crusade - known as *"Dope Busters"* - in the city by Dr. Alim and N.O.I., and which received international publicity as a result.

If ever there was a lesson to be derived from Community Action, it is this. The *"Dope Busters"* scheme was not, in fact, intended to be a publicity stunt, but rather was meant to provide a **service** to the community of Mayfair Mansions - across the street from the mosque - who were suffering the plague of terrorizing drug dealers. The patrols of N.O.I. shot to fame when they were confronted by a pusher wielding a sawn off shotgun; although the N.O.I. were only armed with batons, they put this creep where he belonged - in hospital! However, in the fracas, a cameraman rushed into get a close up of the scene and was inadvertently knocked to the ground. The result was a media outcry against **"vigilantes"** ! Nonetheless, the purveyors of celluloid lies were forced to admit that the patrols had been a *complete success*, and had totally shut down the drugs operation on the estate. The local housing authority even offered properties to N.O.I. which had been used previously as "Crack Houses", a kind of drugs supermarket. This kind offer was, of course, accepted and the families of N.O.I. members have moved in, giving a permanent presence to the area as well as the continuation of the patrols.

One might have thought that this sort of action would have brought a backlash from those engaged in the drugs trade, but so far the only response has been from sections of the police who have lost the financial bribes that came to them for turning a blind eye to the drug pushers! But the value of this scheme and activity goes far beyond the obvious elimination of the drugs menace. *It has shown the people that they can successfully run many of their own affairs without having to rely on a corrupt Establishment. It is a lesson that is applicable to our country.*

BATTLES AHEAD

Naturally, this article cannot do justice to my visit, but it should give readers some idea of what is being attempted in the USA. We can see clearly that , all things considered, the potential for growth amongst Whites, and for developing working relationships with certain non-White organizations, is immense. It is equally clear that for the first time in years the mindless rantings of the "Right Wing" are being opposed, and successfully opposed by the revolutionary creed of the Third Position. The political vacuum is being filled, and is drawing in the idealistic young recruits necessary to win the battles that lay ahead. **The foothold is small, the resources at our disposal limited, but we are here to stay!**

LIBYA: A STUDY OF THE THIRD POSITION IN PRACTISE

The visit to Libya by National Directorate members Nick Griffin, Patrick Harrington and Derek Holland in September has been extensively covered in *National Front News*. But the trip was not a mere junket, it also included detailed studies of how the Third Universal Theory - Colonel Qathafi's *Green Book* - is being applied at a practical economic level.

The fact that Third Position principles are being applied in a progressive and forward looking nation is, of course, of great interest to National Revolutionaries throughout Europe. Our ideas can only gain widespread acceptance once they have been shown to **work in practice**, as well as in **theory**.

Nationalism Today has drawn attention in the past to instances where some of our ideas - such as producer co-operatives - have been put into practice within the framework of a dominant capitalist system. But ventures such as the co-operative movement created by the Basques at Mondragon still represent only an interesting sideline compared with the conventional operations which surround them. They show that *details* of the Third Position economic theory work, but they cannot really give a clear picture of how our theories would work if applied as an organic whole.

Libya, by contrast, provides us with a working example of just such an application. If it can be shown to work, our case is proven. If certain areas create problems, then they must be examined and ways found to overcome them. It would certainly do no good at all to the long term future of our Cause to turn a blind eye to difficulties in the practical application of Third Position principles. We do **not** pretend that our ideas can create a Heaven on Earth - we leave such childish promises to the Marxists and the liberals. **But we do believe that they are the key to a happier and more just society.**

We looked, therefore, at what we saw in Libya from a position of sympathetic criticism. And without viewing things through rose tinted spectacles, we saw a great deal to impress us.

THE LIBYAN BUS AND TRUCKS COMPANY.

Although, it has a population of only around 3 million the vast size of Libya makes road transport essential to its growing economy. At the time of the **Al Fateh Revolution**, what few vehicles there were in the country were all foreign made. In order to end this dangerous and expensive reliance on imported lorries, trucks and public transport vehicles, the Libyan Bus and Truck Company was set up in 1981.

The factory was built as a shared venture with Fiat of Italy. The Italians had a 50% stake at first, but it was agreed from the outset that they would

aim being for Libya to be self sufficient in the vehicles made there, in a co-operative concern owned by its own workforce.

Between 30 - 40% of each truck is at present made there. This includes the fuel tanks, exhausts and tyres. The engines and chassis are still built in Italy, although it is aimed to phase in more home production.

PARTNERS NOT WAGE EARNERS

Enough of the production is already Libyan for the company to put into operation the decree of the General People's Congress that all factories must be run as partnerships/co-operatives rather than as wage earner concerns from this autumn. This switch has already been made in most light industry and in small operations, but large scale and heavier industry has been unable to put into practice the principle that workers in a Third Position country must be "partners not wage earners."

Under this system the factory's income is divided into three: one third for re-investment; one third for restocking on materials; one third as the partners drawings. Within a typical firm, there are something like 14 grades of partner, with a difference in the pay of about 10 dinars (around £20) per month between each grade.

The pay of a top manager can be up to double that of the ordinary shop floor worker. A larger difference is not felt justified or desirable. When the NF delegation mentioned that managerial pay in Britain could easily be 30 times that of the shop floor, the Libyans at be progressively bought out. It is now 75% Libyan owned, and when its steel supply works is complete, it will become totally Libyan owned. The Libyan side was financed from public funds, together with money raised from the sale of shares in Fiat which Libya had acquired some years before.

We were shown around the whole complex by the head of the Training Section, Mukhtar Abu Said. He explained how the factory was still developing in many ways, with the final

first thought we had said 30% higher! They were appalled by the injustice and divisiveness of such a situation.

The pay of between 150 - 300 dinars per month - roughly £300 - £600 - compares quite well with Britain when it is realized that these figures are after payment of the 8% rate of income tax, and bearing in mind the housing situation. The State provides automatic and guaranteed housing, **absolutely free of charge,** on the principle that *"housing is an essential need for both the individual and the family and should not be owned by others; living in another's house, whether paying rent or not, compromises freedom."*

PRIVATE HOMES

If an individual wants to build his own home, they are also assisted. It costs around £50,000 to build a more than reasonable private house, but all this money can be borrowed from public funds. As the *Koran* forbids usury, no interest is charged. Instead, a **once off** loan fee of £3,500 is added to the sum owed, so that all that is repaid over a 25 year period is £53,500. Once again, our hosts had difficulty in understanding how people in Britain put up with a system which makes the repayments on a mortgage of £50,000 total around £150,000.

The Industrial Ministry retains a substantial degree of power over even partner owned concerns. It appoints the chief director of each factory, although he can be sacked if the main committee of the whole factory decides that he is of no use. The Ministry also sets prices and the pay differential between levels of staff. A safeguard against corruption or incompetence in the Ministry is provided by the fact that the Ministry is itself chosen by the People's Congress, which takes its decisions according to the wishes of the Basic People's Congresses, which meet three times a year, and by the Partners' Congresses at factory level.

Discipline within the factory is maintained initially by the management. Anyone accused of unsatisfactory behaviour must receive three written warnings. If it continues, he must appear before a committee which includes a representative from the workforce, the administration, and the legal department. They study the case and ask for explanations. There is no appeal against their decision, save that abuse of the position could be raised as an issue at a Basic Congress. In the Training Section of the Truck and Bus Company, 30 trainees have been sacked in 4 years, with a total intake of 480 during this period of time.

TRAINING COURSES

The trainees do a year's course, starting at the age of 18. This starts with a general introduction, then becomes more specialized according to each trainee's choice. Except for young men from countries such as Ghana, being trained in the factory as a form of practical foreign aid, all of the staff are Libyan. Some still go on special courses and refreshers in Italy. As a rule, the keenest and hardest working people are chosen for such visits, in order to encourage efficiency, and to reward hard work.

The result is a factory which produces 150 lorries per month, and eight 2.5. ton trucks and one bus per day. They look good as they come off the production line and can be seen in service around the country. Some of the bodywork welding wasn't too hot, and some of the paintwork wasn't perfect, but the scale of advance of a formerly technologically illiterate nation is obvious.

A VISIT TO A TRIPOLI SUPERMARKET

A constant theme of Western propaganda reports about Libya is the alleged *"shortage of basic foodstuffs"*, and a total lack of consumer goods. In order to see for ourselves, we arranged a visit to one of the five giant supermarkets in Tripoli.

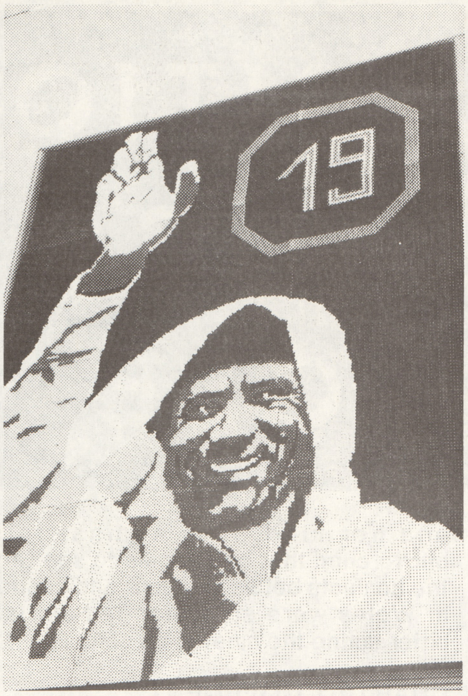
Between phone calls and visits from staff, the manager there explained that the supermarkets are only **part** of the retail system in Libya. Family run stalls and workshops sell all the basic foodstuffs, fresh fruit etc and all manner of household furniture and decorations. A drive through any part of Tripoli or to neighbouring towns exposes the "shortage" allegation as a lie.

Each group of streets also has its own co-operative shop, selling goods to local inhabitants only. And then there are the state owned supermarkets. These sell food, soft drinks, furniture, clothes, TVs, fridges and so on. Everything, in fact, which you would find in a capitalist shopping precinct is sold under one roof.

Most of the smaller supermarkets in other parts of the country are run as partners' co-operatives. But in spite of being told twice by the Peoples' Congresses that they must become co-operatives, the Tripoli supermarkets have failed to make the change, and are still run as wage earning concerns. This does not, however, mean that they are capitalist. *The Green Book* forbids the concept of "profit", so the Production Ministry fixes prices and wages - between £80 - £100 per week. Any surplus after restocking, wages and other running costs are met goes to the Ministry for use for reinvestment or increased wages.

MISUNDERSTANDING

This lack of profit motive coupled with price fixing makes the idea of competition irrelevant. This is perhaps the source of a genuine misunderstanding among *some* foreign journalists. For anyone used to the advertizing barrage and wide choice of different brands - often containing identical products from the same company - in a British supermarket, it may come as a shock to see just one brand of soap powder, tinned tomatoes or whatever, rather than a multiplicity of brands giving the *impression* of "choice". There **is** less choice in Libya, but then there is also **no pressure** to buy. And the goods are there to buy.



Again, the huge stock of tins of dried milk at first sight appeared an absurd symptom of over ordering and lack of demand. A journalist without an interpreter would **not** discover what we did. Libya has no milk delivery service because fresh milk does not keep, but a lot of milk is used. We were in the shop just before the lunch break; within the hour virtually all the tins of milk would be sold. A journalist arriving a little while after the completion of the lunch break would have been confronted by empty shelves, hence giving rise to another false impression; restocking of the shelves takes place before the next rush at around 4.15pm.

Here too, prices seemed reasonable. Childrens shoes cost £5 - 10 per pair; a fridge cost £228; a suit starts at £40, a television at £500. The management try to buy from home sources where possible, but over half is still imported from Italy, Austria and Turkey.

The place has between 3 - 4,000 customers per day. The computer operator in the main stock control room was eating lunch and reading a commentary on the *Koran*, but he quickly produced English language print-outs in answer to our questions. There had been 1,627 transactions that day which had brought in about £60,000 through 40 tills; this meant an average sale of £40. And just to prove that replacement goods were available, we were given a guided tour of the massive, well stocked store rooms.

NORMAL

No "basic shortages". No "impoverished and bitter people." In fact, everything was totally normal. A girl cashier caught the eye of one of our delegation - guess who! - and after an exchange of smiles, nudged her friend next to her, and dissolved into giggles. Forget the media lies. This society is run differently to ours, but that doesn't make it a tyranny, nor does it mean that its people are miserable or humourless fanatics.

And at least Libya is trying to go about things the right way, even if success has not been instant or total. At the end of the year, another attempt to turn the big supermarkets into co-operatives will be made.

As the stumbling block before seems to have been the size of the concern, it is to be broken up into four departments . These will be sub-divided into units of 6 - 7 people. They will control their own area and take on new partners or sack useless ones.

POINTS SYSTEM

Each unit will be paid *en bloc*, with the money being divided among its members on a points system. Each point will represent experience, length of service, skills etc, and each point will receive a set amount of money. Point values will be set by a general conference of everyone working there.

The manager at the supermarket that we visited said that he thought that this new system would work. He clearly **wanted** it to because of ideological commitment, and also because it would allow him to return to the teaching profession whence he came. He had been asked by the Revolutionary Committees to run the business because he was recognized as honest, efficient and committed to the struggle.

He said, quite properly, that he didn't like the job, but that it had to be done. He was clearly proud of his heritage and country, and proud of the achievements of recent years. If the heads of business in the West were like him, instead of being money grubbing egoecentrics, we too could have a country of which we could be proud.

Oh, and all that talk about Libya being a police state? Forget it, the last General People's Congress **abolished** the national police force, and replaced it with the *People's Green Guards* - ordinary folk elected, by all the people living in a given area, to be the local arm of the law. In other words real community policing. When are the Police States of the West - masquerading as "democracies" - going to abolish **their** Official Hooligans?

Libya is *not* a paradise on earth, but there is a lot that our people could learn from it. And the first lesson is: **Don't believe the calculating lies of the Zionist and Capitalist media!**

A TRADITION OF MILITANCY AND STRUGGLE

IN 1839 the conditions in Welsh mining districts were atrocious, sanitation and drainage being virtually unknown. The hours of work were inhuman, and the work itself was highly dangerous. Indeed, accidents at work were so common that no commentator remarked about the large number of Chartists who turned out at the Newport Rising of 1839 who had lost arms and legs.

It was not uncommon at this time for children to be working long hours down the mines. It was estimated that in 1844, at the mines of one Josiah John Guest, there were employed 4,000 boys and 500 girls. The cause of this was the fact that jobs were insecure, wages low, and food prices high, therefore another wage earner in the family was a vital necessity. The result was that the poorer the family, the earlier were the children sent out to work.

TRUCK SYSTEM

The uncertainty of life on the coalfield was matched in some districts by the insecurity of job tenure. The iron industry was subject, as the history of the early nineteenth century will confirm, to considerable fluctuations in demand and prices, with the result that periods of idleness were prolonged and wages were frequently cut by the order of 20 - 40%. In slumps, like that of the 1830s, large numbers of people became indebted to company and private shopkeepers. *Having to beg or to borrow was a common experience.*

Opposition to the truck system, whereby workers were obliged to buy their necessities from company controlled shops, drew support from a wide spectrum of workers. **Those who, for example, supported the Chartist movement, called for workers' cooperative stores to replace the truck system; and they knew further that such a call could have unpleasant consequences.** In places like Gelligaer and Blackwood, they lost their jobs and thus were exposed to the very real possibility of *starvation*. Such were the market forces of the nineteenth century, forces worshipped in the twentieth century by Thatcher and her kind. It is against this background that one begins to see why the conflicts between labour and capital in Wales were so prolonged and so bitter during the nineteenth century.

CHARTIST MOVEMENT

" History teaches, and experience convinces, us that the principal object of men has been and still is, to acquire and retain political authority ", wrote John Frost, one of the Chartist leaders, in a letter to the workers of Monmouthshire.

When Frost, and another Chartist leader, Vincent, held discussions in Stroud, they knew that their movement in Wales was already massive. *" There is now more political feeling in this country than ever existed, perhaps in any nation in the world"* ran a statement of the time.

In the communities where Chartist lodges existed, working class attitudes and solidarity imprinted themselves on the development of the new movement. Many a radical meeting on the coalfield began and ended with Welsh prayers. Meetings were conducted in both Welsh and English, and as the rising drew closer, traditional forms of solidarity appeared. Secret oaths were taken in the Chartist lodges, and Zephaniah Williams, a Chartist leader, reiterated the old promise that the families of those who fell in battle would be looked after. **By the spring of 1839, Chartism in Wales had become a political movement based soundly on the family, the workplace, and the community.**

PETITION REJECTED

It was the outright rejection of a National Petition, drawn up by the Chartists, by the House of Commons on July 12th which obliged the Chartists to consider other means of advancing their clearly just cause.

One plan which emerged was for the industrial workmen to take control of the hills and towns of Wales, and thereby set up the first Chartist State. This notion of revolt has deep roots in Welsh history, and it had become popular once again in the early nineteenth century as the Merthyr Rising of 1831 demonstrated. And Vincent, in his first speech in Wales, did as much as any man in reviving the idea.

On his visit to Potllanffraith on March 26th, he said that he was charmed by their excellent hills, and that a few thousand armed men could successfully defend them. Wales would make an excellent Republic, he commented.

ON THE MARCH

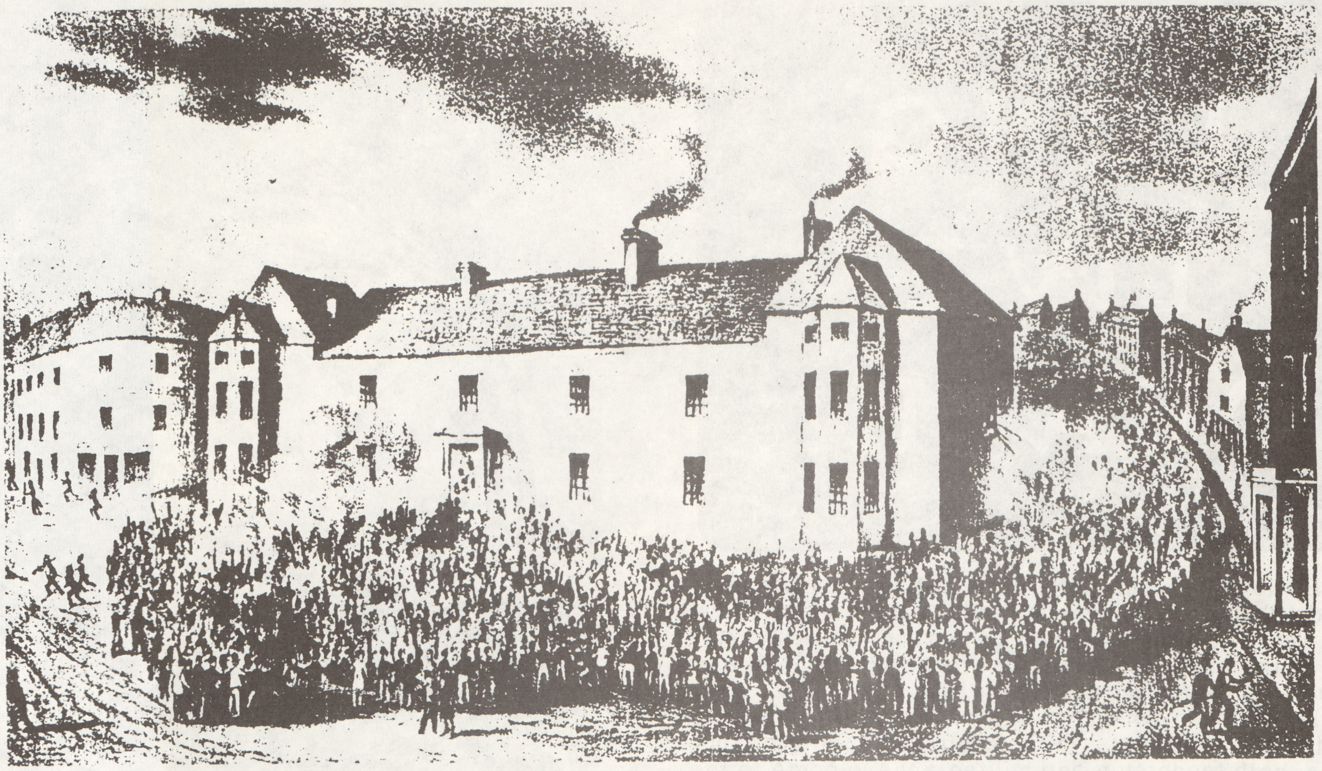
Once the last delegate meeting on November 1st was over, South Wales was already in the throes of a rising. The following day - a saturday - it was clear that something was about to happen. Men were not turning up at work, and the markets were poorly attended. Preparations for a march on Newport had begun, men arming themselves with guns and pikes. The companies of men marching from Brynmawr, Sirhowy, Tredegar, Ebbw Vale and Blaenafon were picking up Chartists and non-Chartists alike in the towns and villages along the route of their march. *In some places only women and children remained, so great was the popular enthusiasm for Justice.*

By Monday morning, a total of 7,000 men were marching on Newport. Rees, a Chartist leader, managed to organize the cheering crowds into some kind of formation, six abreast and armed. The final assault had begun.

WESTGATE HOTEL

On Monday, November 4th, at around 9.00 am, the Chartists marched into Newport, their destination being the main door of the Westgate Hotel where the Mayor and his friends were holding several Chartists as hostages having taken them prisoner the night before.

These prisoners were being guarded by Lieutenant Gray, two sergeants and 20 privates, as well as 60 or so Special Constables. After a brief word between a number of the Chartist leaders, 2,3 or 4 of them went up to open the front door. A shot was fired as the door was opened. Prompted by Lovell, the ranks rushed forward, their guns and pikes at the ready. A few more shots rang out in the lobby of the hotel. Soon the building was crowded with people. The military were given the order to load with ball



A contempory illustration of the Battle of Westgate. *"... the British authorities inflicted greater casualties on the civilian population than at any other time..."* since.

and powder; they proceeded to open fire into the crowd, inflicting heavy casualties. The battle of Westgate lasted about 25 minutes.

Out in the street the picture was one of complete desolation, scores of weapons laying where they had been dropped as desperate Chartists ran for cover. There are no conclusive estimates on how many people were wounded that morning, but a conservative estimate is 50. The reason for this absence of fact is partly due to the fact that the authorities were highly secretive about the whole affair; they no doubt did not want the news to spread and spark further discontent. The local press opined that some 22 people were killed in the battle. The inquests on the dead were carried out very quickly, and their bodies buried in unmarked graves under cover of darkness by the authorities. One fact, however, is certain. **On that morning the British authorities inflicted greater casualties on the civilian population than at any other time in the nineteenth or twentieth centuries.**

SILENT WARFARE

On Tuesday, a company of the 10th Hussars entered Newport. Their arrival was timely, for news reached the town that day that 10,000 men were assembling at Aberbeeg on the outskirts of the town for a night assault.

Once again the military were ordered to go to the Westgate Hotel; whilst a curfew was imposed, scouting parties were sent out on to the Risca and Pontypool roads. Although nothing further was to actually happen, it set a pattern of hide and seek in Methyr Tydfil, Pontypool, Brecon and Cardiff over the next three weeks. Thus, it is wrong to see the 1839 rising as merely something that took place on one morning. The silent warfare of the Chartists of constantly worrying the authorities, without actually giving them a chance to strike, continued on throughout the winter in south Wales. *The rising was quickly accepted as part of the tradition of Merthyr in 1831, and of the Rebecca Riots.*

STATE REPRESSION

The fear of the State was intense as is illustrated by its reaction. For the next few weeks large numbers of Chartists were arrested, and subsequently more than 250 were put on trial for mass treason.

Three of the Chartist leaders, John Frost, Zephaniah Williams and William Jones, wre sentenced to death, but these were eventually commuted and led to their transportation to Australia. Fifteen years later, they were each given a free pardon.

Of the three only John Frost returned to Wales, drawing a huge crowd outside the Westgate Hotel upon his arrival. It was suggested at the time that only in Wales, where the character and language of the people was different from the other peoples of these islands, was such rebellion possible. Taken with the Rebecca Riots and Merthyr 1831, it proved that the Welsh had become as *ungovernable* as the Irish. For the government, the whole affair was seen as an attempt to overthrow it, and institute social revolution.

The significance of the Newport Rising becomes clearer when it is understood what exactly was at stake. Certainly, contemporaries regarded it as a watershed in the political and social history of the century.

Within weeks the effects of the Rising showed themselves in the Chartist movement, in the government, and on Welsh society. The Rising strengthened the convictions of a number of radical leaders, whilst for others it altered their conception of the struggle drastically. In the early 1840s the Welsh Chartists set up their own printing press, founded their own provisions stores, drafted up petitions on a number of issues, and led a community strike against the fact of high meat prices.

In 1841 Chartists put forward candidates in Merthyr and Newport at the General Election, whilst at the same time making serious efforts at local government level. They were successful that year with the election of William Townsend to the Newport Town Council.

SOCIAL REVOLUTIONARIES

The Chartist struggle for a new economic deal, for survival and for dignity dominated street politics in the early 1840s, and deserves to be remembered as part of our national tradition for all the struggles of our peoples to obtain social justice are the roots of our own struggle.

Our struggle for National Revolution is no more and no less than a continuation of the fight to obtain the ideals of these Welsh militants. If their blood is not to have been shed in vain, it falls to us to bring the struggle to final victory.

LONG LIVE DEATH!

IT USED to be very much the case that morality was once viewed within the Movement as a rather 'wishy washy' liberal affair, simply because those who generally preached morality were at the same time usually the worst exponents of immorality in their public and private lives.

But since the Movement has now come of age and matured over the past few years, the leading elements within our circles, both leadership and militants, have come to the realization that the morality of our Cause, and its implications for individuals within the Movement, is the very essence of our struggle.

A brief look at our many adversaries will show that they can be divided into two camps. There are those who act secretly and insidiously, and these include such low lifes as the Masons, the Economic League and the Political Police. There are also those who **purport** to work openly such as the political parties, the banks and international organizations such as the UN, NATO and EEC.

For the secretive and shadowy organizations , their actions, which we *sometimes* glimpse, speak for themselves, as does the mere fact of their existence. But it is the other sect that our attention should be drawn towards. It is these people, the politicians and their ilk, who claim to be a moral force in society, both as individuals and in their respective bodies. The hypocrisy of these people is well known: from sex scandals and corruption, lies and deceit, to the wanton murder of unborn innocents. And we would do well to remember that it is these people who control the more insidious groups mentioned earlier, or are themselves controlled by them.

INSTINCTIVE MORALITY?

So to morality! Most people have some idea of what constitutes Right and Wrong, of how to behave towards others and how not to. This is partly instinctive, but for the most part has been carefully unfolded and taught to untold generations through institutions such as the Family and Church. But today, we find that both of these age old moral forces within society seem to be on the verge of destruction. We find that for several centuries both have come, step by step, under a constant and growing attack. And with this assault has come a corresponding decline in morality. The once universally recognised gulf between Right and Wrong, between Good and Evil, has become less distinct. It has become blurred. This is why we find that almost every perversion and decadence has become 'acceptable' in modern society. And nowhere has this disease become more deeply entrenched than in the State, a mechanism whose purpose was, and indeed still is, to administer and correct the smooth running of society based upon ordained Natural Law.

For a good example of this confusion we need look no further than Thatcher. She claims to be taking the *"high moral ground"* and this view is no doubt endorsed by her followers. The *"high moral ground"* is an interesting statement in itself and illustrates our point well, for it implies that you can also have such a thing as 'low moral ground'. This is an obvious absurdity as there can be no compromise between Good and Evil. You cannot have something that is less right, in absolute terms, than something else, because if it is less right then it is wrong!

NO VIABLE BARRIER

This is where lies the root difference between our Movement and our foes in their various guises. To them there is no viable barrier between Truth and Error, the two merge together, whereas for ourselves the gulf between Good and Evil is unbridgeable. **We recognise this precisely because more than anything else our struggle is a spiritual struggle.**

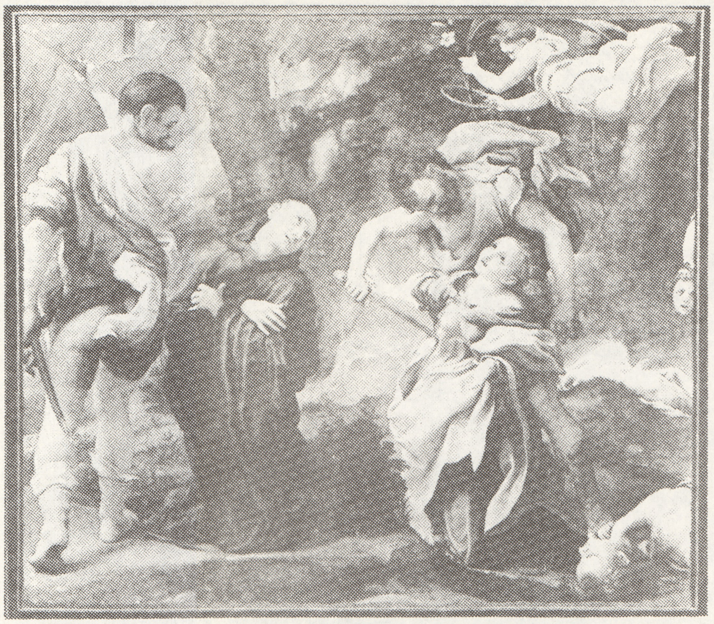
More than anything else? It is true that it is possible to obtain a spiritual conception of life and correct moral standing through the search for social and economic justice. For some of us who embarked upon this path, it is *"the gold at the end of the rainbow"* that we actually found. But it is also true that many more have fallen by the wayside along this path whilst millions of our countrymen cannot even *find* the path.

This is because these unfortunate people have not had the sustenance, that comes from a spiritual view of the world, to aid them in the many harsh trials we face, or to guide them to that path, and safely along it.

But if we possess a correct spiritual attitude from the start then Justice in the social and economic spheres proceed naturally from it. This can be demonstrated by the number of religiously minded people that are at last beginning to be attracted to the Movement. We find that the philosophy of the Third Position, which has taken many years to develop within the NF, corresponds with the ideas that these people have always held.

EVOLVED

At the present time most of our cadres have evolved to the



Correggio's *Martyrdom of the Saints Placidus and Flavia.* The beatific smiles illustrate well the primacy of Spirit.

stage where they hold *more* than an ideological position, but less than a spiritual conception of struggle and life. They hold an ill defined philosophy of life upon which their actions are based. In time this philosophy will develop into a fully blown religiosity because our creed demands that we continually search for Truth until it is found.

If anyone doubts this, they only have to look at the Third Positionist forces throughout the world. In some cases, where our national revolution has already achieved some success, such as in Libya, the whole tone of society is moral in a religious sense. In far more cases, where national revolutionary groups are still fighting a *political* war against the Internationalist axis, without exception many of the leading elements within those groups have become religiously committed. Even the cynical must admit that this is a significant phenomenon worthy of study.

If some doubt still remains then a study of our ideological mentors, people who in their own ways helped to forge and carry on our political Tradition, is in order. Chesterton, Belloc and the Distributists; Saunders Lewis; Jose Antonio and Codreanu; Peron and Nasser; C.H. Douglas, Fr. Fahey and others - all were religiously committed. All of them possessed a deeply held conviction in the spiritual aspect of the struggle for social and economic Justice.

But it should be made perfectly clear that it is not the role of the Movement, nor is it desirable or even possible, to attempt to force such a position upon our people.

The level of struggle and the commitment that springs therefrom, evolves naturally at a unique pace for each of us. This is precisely why we have moulded the structure of the Movement in such a way that every level of commitment, involvement and awareness is catered for.

It should also be understood that it is not the task of the Movement to force a particular religion upon our cadres. If you sincerely search for Absolute Truth with an open mind, and with perseverance, then you will be granted the grace of an answer.

THE SPIRIT OF STRUGGLE

It was always the case in the past that we lost so many people from the struggle, and we should face the fact that we will probably lose more in future, even with the present structure. The reason why we are plagued with such a regrettable situation - the intense pressure that we are all put under - will only get worse as the Movement becomes more efficient and more successful.

Pressure within the organization to do more, and pressure from our foes to do less; by threatening us our our families, physically, financially or psychologically, it is hardly surprising that so many apparently good people have dropped out over the past few years.

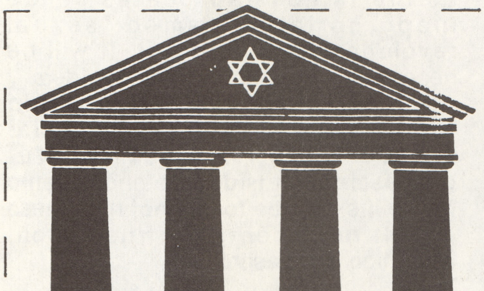
There is only one way to combat this plague, and combat it successfully. *That is by having the comfort and guidance that the spiritual struggle brings.*

Let us take our Italian comrade Giorgio Freda as an example. Thrown into gaol because of his political beliefs and service to our Cause, innocent of the crimes he stands accused of, Freda has languished in detention for nearly 20 years. For nearly 75% of that time he had not even been convicted of any crime, though he was eventually found 'guilty' of "subversive association" - a politically based crime under Italian law that could apply to **you** for simply reading this magazine.

Freda still stands unshaken in his beliefs even after so much suffering. Such a man can keep going because of his religiosity, and only because of it.

All that we can expect from this Cause is pain, hardship, sorrow and exhaustion, for ours is a Sacred Cause and a humanly impossible historical undertaking. We can expect no less if we are to work in the world of noble gestures and noble deeds. We will, of course, find great comradeship, love, satisfaction and even happinness as a consolation for our efforts, but such things can only survive in a harsh and hostile environment if we possess the correct spiritual attitude and understanding.

For once we do, no repression, no matter how severe, can prevail over it - not even when Death the Reaper stalks our Movement. Our spirit will remain unconquered and unvanquished. **For what can our persecutors do to people who welcome the Salvation that will come from our passing of this mortal coil?**



THEIR TEMPLES MUST FALL!

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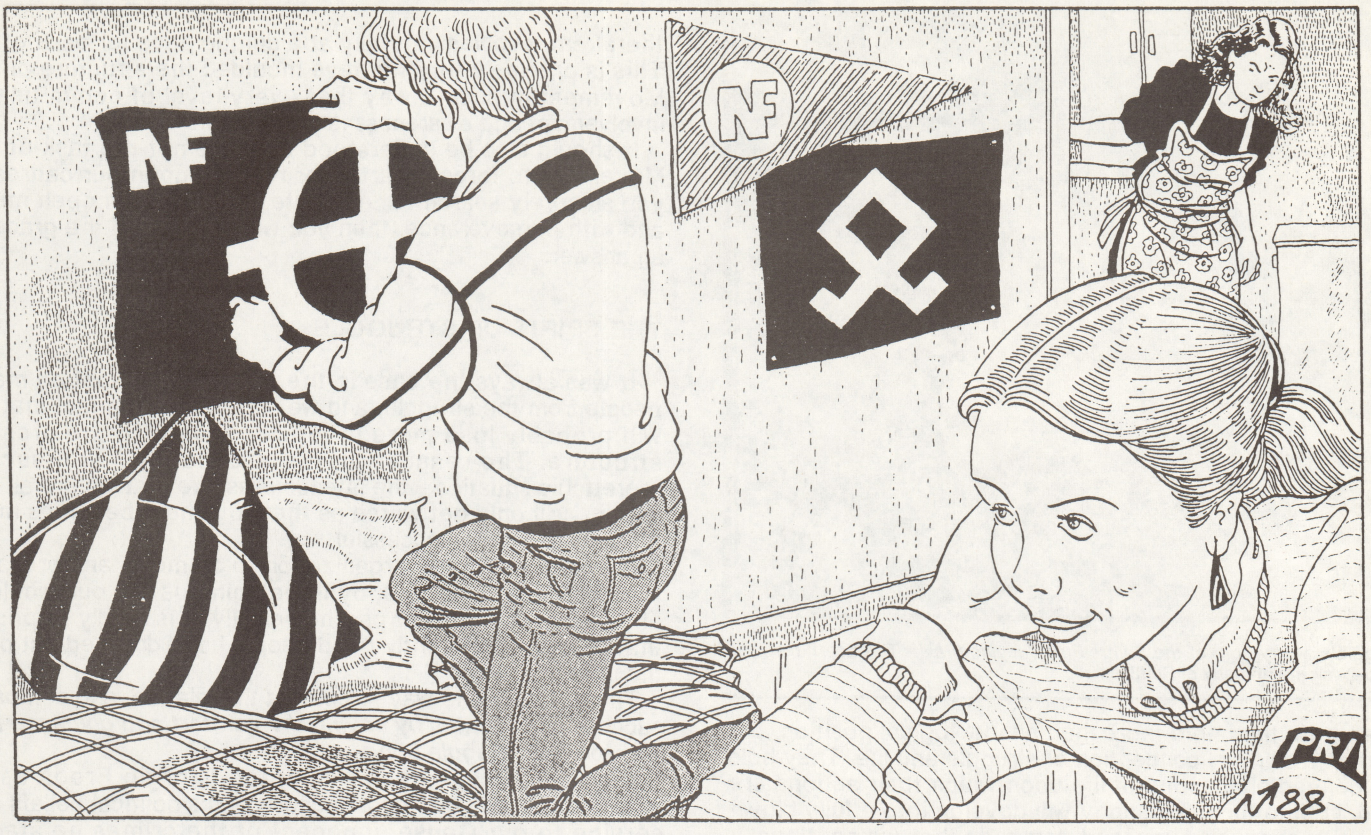


THE FAMILY:

FIRST AND LAST

IN part one of this article, published in *NT43,* it was explained in some depth why the Family was held to be absolutely central to National Revolution. The article remarked: *"It is our historic task to re-establish the family, for it is the only social structure that will transform us into a Movement based solidly on communities, upon the only social force capable of resisting the drive to the Totalitarian State".* The article went on to explain how the solidity of the family had been undermined by a campaign demonstrating four major stages, and resulting in what can only be termed 'the post-family society'. It now falls to this article to outline some of the principle elements of policy and strategy that an NF administration must inaugurate if the tide of anti-family Evil is to be reversed.

An awareness of the family unit as something vibrant, something sacred, may be found amongst millions of our confused countrymen. It is a sentiment that possesses such latent power that if it is unleashed, and correctly channelled, will act as a springboard to National Revolution. This fact has not been lost on the Public Relations men of the Tory Party, ever anxious to identify 'issues' that promise millions of votes. The result is Thatcher's much vaunted, though nonetheless hypocritical, "moral crusade". A moral crusade by a party dominated by adulterers, homosexuals, abortionists and City swindlers is a contradiction in terms. It is the epitome of bad taste and bottomless immorality. No, the Tory Party is not the Party of the Family as their brain dead rank and file members would have it. Rather they are the Party of the Reaper - and our families and communities are its intended victims.

DILIGENT ACTIVITY

The enormity of the task of re-establishing the family cannot be understated. The **causes** and the **effects** of anti-family agitation are so all pervading that it will take at least a generation of thoughtful and diligent work by militants before the tide is even stemmed. Bearing this in mind, the proposals delineated in this article can be no more than *exploratory.*

The most important changes that need to be effected are psychological and spiritual. If an individual or a People does not think correctly about itself, it is inevitable that it will not act correctly either. **Thus, our pre-eminent task must be to espouse and propagate a new and positive attitude about family life.** Instead of seeing the family as a bind, or as an outdated institution, as the fatuous advocates of the inappropriately named "sexual revolution" would have it, it will be necessary to promote a counter ideal _ **the family as an institution within which Man's individual and social nature finds its most fruitful expression.** Outside true and organic family life is to be found, not happiness or self fulfillment, but frustration, alienation and despair.

PERSONAL EXAMPLE

The task of all public figures will be to endorse the philosophy of Life underpinning our conception of the Family, but not in some merely theoretical way. **Example is the highest form of persuasion, thus all**

revolutionary nationalists, as public figures, will have to act as exemplars.

This personal example will be reinforced by a concerted and co-ordinated campaign in the media in order to promote the new values. This does *not* mean that magazines or TV programmes will be packed with rules that *must* be followed in order to stimulate good family life. Nor will they be replete with glamourization or slushy sentimentality. The purpose will be to inform, to educate, to persuade the people to move to a higher plane. No one pretends this will be easy given the advance state of decay, but it remains that in such a field, *persuasion alone suffices.* Coercion will not only not work, it will prove violently counter-productive.

So as to avoid any tendency to State control, the campaign will be conducted by a host of social agencies known for their promotion of healthy values and trends. This will involve associations and institutions of the most diverse kind, but the most obvious - given the spiritual dimension intrinsic to this task - is the Church.

HOLY FAMILY

It is certainly true that the mass of people are *not* willing to listen to the pompous and frequently inane ramblings of a Robert Runcie or a Basil Hume, but all the evidence points to a disposition in favour of a truly Christian appeal, even from those who would not consider themselves Christian in any church going sense. The fact that the Catholic Church, the Anglican Communion and a number of non-conformist bodies possess substantial memberships actively opposed to the crass liberal leadership - though such elements rarely receive any favourable coverage in a liberal dominated media - is proof positive that a conducive political atmosphere would release a tremendous and positive energy. **It is an energy that has a wealth of Tradition, doctrine and practise behind it, and the central example of the Holy Family before it.** It is *potentially* one of the strongest pillars of National Revolution.

However, the emergence of a new spirit will not be nearly enough. It will be equally necessary to reinforce the new values with an abundance of sound, practical and effective action. Legislation will be an integral part of such action, and will be necessarily wide ranging, for family is the root of the Nation.

DISTRIBUTIST SOLUTIONS

Since the dis-establishment of the Family began with the elimination of the family's economic independence, it is essential that this disaster is overturned. The distributist revolution must be implemented as widely as possible so that the self sufficient, the self employed, set the tone of society and not the highly vulnerable wage slave as is the case in contemporary capitalist society.

In practical terms this means that capitalist and absentee landowners will have their land expropriated *without* compensation, and handed over as small family farms to those fit to run them properly; in many cases this will mean the current tenants and the impoverished agricultural labourer. It means that national and multi-national corporations will be expropriated and handed over to the workforce - manual and managerial - to be run either as autonomous producer co-operatives or within the framework of a new Guild system. Furthermore, it means that small businesses and family concerns will be assisted by differential taxation, so that the business is penalized which becomes too large for the good of the owner, or for the community interest.

Closely linked to this aspect of economic independence is the need for each family to be secure in decent housing. At present such security is denied our people; either they have a mortgage that will take them to their grave, or they pay a rising rent for a declining property. Such dependency on others for housing - one of the necessities of life - strikes at the very core of family life. The Movement will remedy this gross deficiency by socializing the banks, thereby eliminating usury and the 'need' for life long mortgages. It means that it will be possible to hand over housing deeds to everyone who has paid premiums for five years, whilst it will be a simple matter to give council houses to those occupiers who are in good standing.

EQUAL CITIZENSHIP

Having secured the dwelling place and the income of the family, it will be necessary to ensure social equality before the law for all citizens, but most especially for women who have suffered disproportionately.

It will, of course be our intention that Motherhood is seen in its truest light - a **sacred vocation to which most women should aspire since Motherhood is the font of all material and spiritual life.** Contemporary materialist society, however, has sought to portray Motherhood as an inconvenient burden at best, and something to be avoided at all costs at worst. The modern ideal is to be "single, fancy free and without ties" - *in order words the ethic of selfishness.* It must be counteracted by the truth which is that freedom without commitment, without limits, results not in the "happiness" expounded by *Cosmopolitan* magazine, but in chronic frustration and despair. A whole generation of "career woman" are now the living victims of this grotesque lie - ***without partner, without ties, without hope.***

FEMININE CHOICE

But the choice is not, as the capitalists would have it, between Motherhood and feminine fulfillment since both can be had by any woman desirous of such. Wilmot Robertson in a succint chapter in *Ventilations* described, in realistic terms, how a woman could combine both a profession and Motherhood without damage to either. It is a schema that will be readily available in the Distributist community.

The last major area that will require legislation concerns the numerous and immoral sores that disfigure our society. Amongst the worst are divorce, abortion, sexual deviancy and drug addiction. Let's look at each of these in turn.

TRAUMA EPIDEMIC

There are few people who do not know someone who has been through the trauma of divorce. There can be few people who regard this trauma as a positive benefit either to the individuals concerned, or to society. The causes of divorce are many and varied: personal incompatibility; immaturity; psychological disorders; financial pressures. **Whatever the cause, the effect of an epidemic of divorce has been the destruction of families and communities, and the progressive fragmentation of the Nation.** For a National Revolutionary, a divorce is *not* an unfortunate statistic, rather it is a cancer that is propelling our country inexorably to its doom. That is not an opinion it is a very sad fact. When divorce was first introduced into Europe it was regarded as a last resort. It is now virtually compulsory! That last resort has been reduced to the point where "boredom" is now regarded as legitimate grounds for divorce in places like Sweden. Unless this slide into utter degeneracy is reversed, this country possesses no future. What then is the answer?

PREVENTION FIRST

Firstly, we must recognize that an ounce of prevention is worth a pound of cure. Thus the emphasis must shift from "divorce as cure" to ensuring that only good marriages are contracted in the first place.

One of the worst areas for divorce is amongst teenagers who marry under the influence of infatuation, immature minds or simple incomprehension as to what marriage really involves. This could be countered in two ways. Firstly, the marriage age could be raised to 21, so that the chances of mature, well rounded people getting married are increased. The second possibility is to introduce compulsory pre-marriage counselling, the purpose of which would be the exposition of marriage in all its profundity. If more people knew, realistically, what they were about to get involved in, it would greatly reduce the divorce rate and work wonders for family life.

YOUTHLESS

Movement policy on abortion is crystal clear, and the grounds for its opposition to this anti-Life blasphemy are both **moral** and **practical**. The murder of any innocent citizen must be condemned, but all the more so when that person is the innocent of innocents - *the unborn child*. Incapable of defending itself, it falls to the Movement to defend pure innocence from the scapels of evil men.

On purely practical grounds, we must recognize that our population is not only declining numerically, but is becoming progressively older in its average age. Current figures reveal that within 40 years there will be more OAPs than children, for the first time in history. **In other words, our very existence as a People is in the balance.** The abolition of abortion, more widespread adoption counselling and tax incentives to raise large, healthy families will go a long way towards the racial and familial basis of our Nation.

MORAL GOODNESS

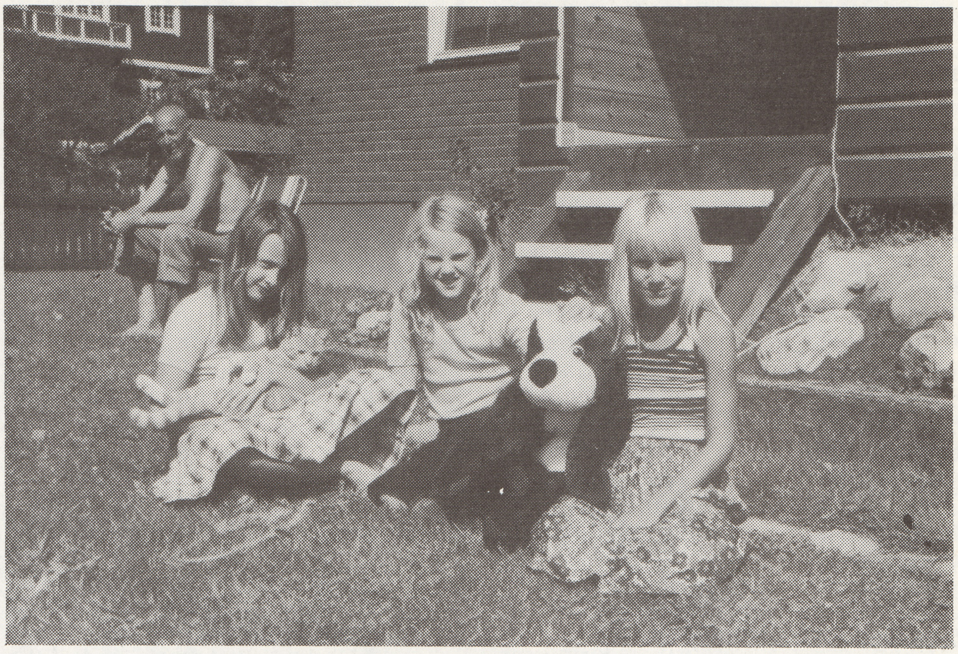
It is probably an understatement to remark that the last 20 years have witnessed a tidal wave of propaganda in favour of sexual deviancy. Things like homosexuality and child pornography were once relatively rare, and certainly loathed; now they are all too common, and rarely acted against in any effective manner. The moral good of the Individual and of Society demands the suppression of such deviancy, not in a spirit of witchhunting hatred, but in a spirit of love of family and moral goodness. *The sin and not the sinner is our target.*

Thus all public expression of deviancy must be outlawed, whether it be 'gay' magazines, contact lines or meeting places. This will not, realistically, eliminate this death cult, but it will inhibit to a great extent its propagation.

DRUGS MEAN DEATH

Finally, we must address the curse of drug addiction in all its forms. Our solution is two fold and simple: compassion and assistance for its tragic victims, unrelenting and unconditional war for the pushers wherever in the world they may be. The pushers have declared war on us as a People by striking at our youth, our future - **our response will be ruthless annihilation.**

As for the addicts themselves, we will give generously to all those agencies whose purpose is to eliminate this scourge. Our motivation is simple: *we seek not the condemnation of any of our people, but their conversion, so that they might lead good and fruitful lives.*



Fervent political action can save the Family, whilst the Family must be a support for the political struggle.

DIRECTIONAL

It is our belief that the policy measures outlined briefly in this article will go far in restructuring the Nation on the firm foundation of good quality family life. This is not *an absolute statement of beliefs, nor is it exhaustive - it is merely directional. It is aimed at the mass of people out there who are fearful for the future of their children. Our people are worried with justification.*

It falls to our generation to face the greatest Army of Evil that has ever stalked the earth. It is to us that our people will look to for guidance when the last lie and technique of a doomed system has been exposed to the white heat of Truth.

It is thus that the Movement of the Future must *be the Movement of the Family. We are a Family of Nations, a Family of Peoples', a Family of Families.* ***We have the Theory, now our militancy and our dedication must build the Reality!***

JOIN THE NT CIRCLE

Over the last few issues of Nationalism Today, the Editorial Board has received numerous requests from readers all over the world asking what they can do to promote the National revolutionary creed of the National Front. We have also had similar letters from those living in areas in Britain where there is no organized NF presence.

It has, therefore, been decided to found a new association called: THE N.T. CIRCLE. ***Members of this association will be asked to take just 3 copies of Nationalism Today per issue at the rate of £3.50 including postage, and to use them to propagate the NF's revolutionary message amongst friends, acquaintances and work mates. So if you want to do something positive for the Cause, but are restricted for whatever reason from being actively involved with a unit, enlist with*** THE N.T. CIRCLE ***today!***

Send your cheque/postal order/I.M.O. for £3.50, made payable to "Nationalist Publications", to P.O. Box 228, Manor Park, London E12, Great Britain.

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CAPITALISM AND THE IRISH FAMINE

A COMRADE EXAMINES THE TRAGEDY OF THE 'GREAT' FAMINE AND ITS CONSEQUENCES IN RELATIONS BETWEEN THE PEOPLES OF OUR ISLANDS

On September 11th 1845 the *Irish Freeman's Journal* reported that the new potato crop had been struck by a blight of such destructive proportions that the remains of the potato were unfit for consumption *even by livestock*. This was the opening of one of the most tragic periods in Irish history, and one that was to affect, even to this day , the relations that existed between the Irish people and those other members of the British Family of Nations. This was the beginning of the **Great Famine**, and an understanding of what happened is *essential* if we are at all serious about building a radical, soundly based alternative on the vision of an independent, prosperous and non-sectarian Ulster.

Further reports concerning the blight, published in late October, made it clear that the crop failure was very extensive, and was obviously going to have a **catastrophic** social effect on an Irish population utterly dependent on this one crop for its very survival. As poverty in the extreme was, by now, virtually endemic to Ireland, it came as little surprise that with the February 1846 announcement of the destruction of over 75% of the crop, there were outbreaks of typhus in Cork and Kilkenny; by March typhus, diahorrea and dysentry were to be found in 25 of Ireland's 32 counties.

MARKET FORCES

As the magnitude of the disaster became apparent, Peel's government responded by transporting Indian corn to Ireland's government depots where it was sold at low cost. The Corn Laws were also repealed in an effort to relieve the suffering, but since 30% of the Irish peasantry could not afford bread *at any price* it made little real impact.

In his *History of Ireland*, Kee points out that Peel's actions were dictated not so much by the Christian virtues of charity and almsgiving, as by the principles of the prevailing politico-economic philosopy: **Political Economy**. This creed, which was to determine government policy throughout the crisis, maintained that there existed the market forces of supply and demand which, if left to themselves, came to an acceptable equilibrium. Advocates of this philosophy - yes, we are talking nineteenth century Thatcherism! - held that since these market forces were as natural as the forces of gravity, it would not only be wrong to interfere with them through government action, but would be positively disasterous.

It was this economic policy that was to prohibit the distribution of free food to a population literally starving to death, on the grounds that such action would undermine market forces. Needless to say, all this talk of market forces did **not** impress famished peasants who resorted to acts of piracy and rioting at government food depots with increasing frequency after April 1846.

It is important to remember, however, that the population were starving **not** because of a general scarcity of foodstuffs, but because the one basic item that the peasants depended on was not available. Throughout the entire crisis, enormous volumes of diverse foodstuffs were being *exported* from Ireland.

SO MUCH FOR JUSTICE

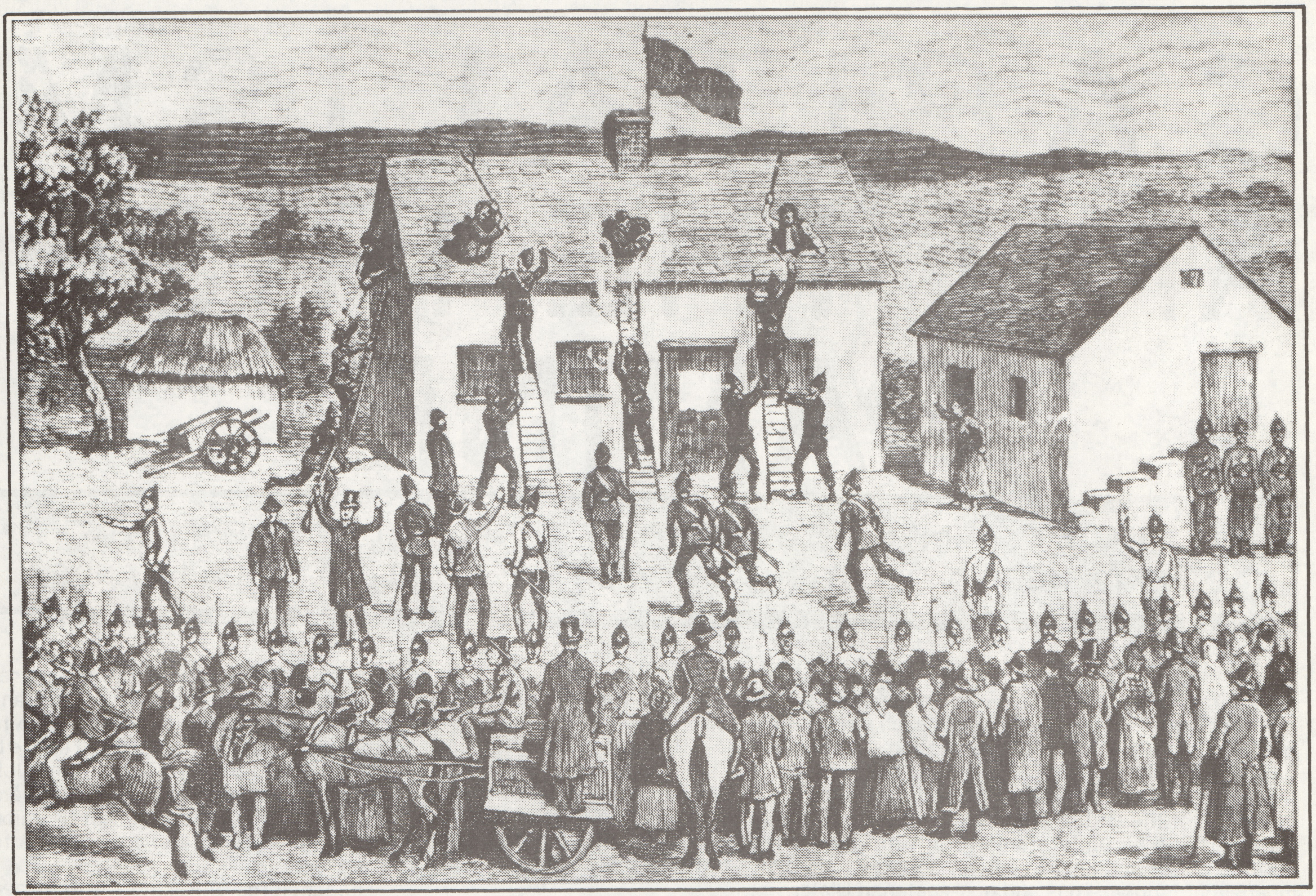
As the effects of the disaster became evermore widespread, workhouse schemes and public works measures were extended by the government, and these enabled about 800,000 people to receive a barely adequate diet. Nonetheless, 1,500,000 people were left to fend for themselves by a government that had sworn in the 1800 Act of Union with Ireland to minister true justice to its subjects.

The landlords of Ireland - who owned the vast majority of land - reacted in basically two ways to a deteriorating situation. There were those who, to their eternal honour, did everything within their power to alleviate the terrible suffering of their tenants: they distributed food, waived rents and so forth. Then there were the miserable bastards who, confronted by penniless and starving peasants unable to eek out a living from the land, were *forcibly evicted* from their homes and left to die in agony. **May such evil people rot in Hell for their barbarity.**

In June 1846 Lord John Russell came to power, and Charles Trevelyan was made Chief Officer at the Treasury. This latter made it clear that his overriding concern was *not* with the starving, but with the need to balance the books at all costs. He wanted, as a result, to wind up the pitiful public works schemes, but the news in August 1846 that the new crop had also failed prevented this.

Deaths thus far had been the result of both poverty and disease, but October recorded the first cases of death by starvation. As the deathtoll mounted rapidly, and in the face of government inaction, the Irish naturally laid the blame on Westminster. The *Cork Examiner* on November 11th 1846 stated:

> *" Talk of the power of England, her Navy, her gold, her resources - oh yes, and her enlightened statesmen - while*



An eviction in County Galway. The powerful landed class summoned their creation, the liberal-democratic State, to enforce the eviction of the starving and destitute.

the broad fact is manifested that she cannot keep the children of her bosom from perishing by hunger. How happens it then while there is a shilling in the treasury, or even a jewel in the Crown, that patient subjects are allowed to perish with hunger?"

TRAP COFFINS

The sheer callousness of the government may be gauged by the fact that Trevelyan's lieutenant, Routh, the Commisary General, could actually say in the face of terrible misery: *"The time has come to subject the people to a little pressure."* Clearly, Political Economy did not deem death by starvation as pressure worthy of the name. Indeed, rumours in English ruling circles, claiming that the Irish were exaggerating their suffering, were so widespread that the government thought it necessary to send a government inspector to Ireland to report upon it directly.

He arrived in December 1846 in the town of Skibbereen where he helped a dying young woman to her house. He noted:

" At the same time, she directed their attention to a heap of dirty straw that lay in the corner, and apparently concealed some object under it. On removing this covering of straw, the spectators were horrified on beholding the mangled corpses of two grown boys, a large proportion of which had been removed by the rats, while the remainder lay festering in its rottenness."

This was no isolated incident. The Protestant minister, F.F. Traill, recorded that deaths were now so commonplace, coffin production could no longer meet demand; this necessitated the invention of a trap coffin whose sliding bottom allowed it to be used time and again. A Catholic priest confirmed this dreadful situation when he related that his parish of 3,000 had been reduced by 500 in only six months. He stated: *"They were carried to the churchyard, some on lids and ladders, more in baskets, and aye and scores of them thrown beside the nearest ditch, and there left to the mercy of the dogs."*

NO DISCRIMINATION

Not surprisingly, a high mortality rate and lack of food combined to stimulate the spread of disease. Despite their relative sufficiency of food, Belfast and Dublin fell victim to a typhus epidemic.

As the crisis deepened, and British charitable organizations fought to alleviate the misery, Routh, unhinged by events, actually suggested the distribution of *free* food in spite of the precepts of Political Economy. Trevelyan retorted*: " If the Irish once find there are any circumstances in which they can get free government grants, we shall have a system of mendicancy such as the world never knew."* Thus, in spite of the provisions of the Act of Union, our kith and kin, Protestant and Catholic, were being told that it would be over **their** dead bodies before Parliament would act decisively on their behalf? How little has changed since those days.

As the Protestant minister of Cong wrote: *" Deaths are increasing ten fold"*, Parliament passed a Soup Kitchen Act in early 1847, but the situation was now so desparate that 3,000,000 (50% of the population) applied for aid. Trevelyan found this act of welfare an intolerable burden on the Treasury, and a gross interference with market forces. He ' resolved ' the problem by placing full financial responsibility for the welfare scheme ontc the 130 Poor Law Unions of Ireland; needless to say, their limited funds were quickly exhausted.

Incredibly, this was to be the final government action, Trevelyan piously proclaiming*: " It is my opinion that too much has been done for the people."* His work done, Trevelyan took 'a well deserved holiday' in France, and was pleased to receive a knighthood for his efforts on his return!

EMIGRATION

With no hope for the future, a massive

emigration of Irish of **all** classes began in 1847, resulting in the departure of 250,000 people that year alone. For those unable to afford this avenue of escape, things grew dimmer. Government inspectors began to report incidents of **cannibalism**. As news filtered through, in the autumn of 1848, that the new crop had also failed, the survivors were no doubt delighted to read that the Lady Mayoress of Dublin had held a ball which *" continued until a late hour of the night, and refreshments of a most recherche description were supplied in inexhaustible profusion."*

A Protestant minister, after watching corpses decaying days on end in streets, ditches and houses, wrote to Lord Russell: *" Let me importune and implore you, my Lord, to stand in the breach between the living and the dead. Tell the assembled Parliament that the people must not any more be left to die."*

The Famine finally came to an end in late 1849. The final toll for this real holocaust was 1,500,000 emigres, and 800,000 - 1,000,000 dead. **Little wonder that the Irish believed Westminster's objective had been genocide.** The utter depravity and dishonesty of the government's role was perhaps symbolically highlighted by Trevelyan's 'history' of the Famine which he, *conveniently*, had come to an end in 1847.

BITTER HISTORY

The legacy of the Famine is **still** with us, for as is the case with all Gaelic peoples', the experiences of the community, both good and bad, are passed from generation to generation by word of mouth. For some this campaign was the typical work of 'Brits', for the more thinking, it was the **inevitable** consequence of Westminster imperialism. For *everyone* it was a source of malignant distrust and resentment.

There are a number of lessons that can, and must, be drawn from this horrific historical episode. The first is that wherever you came from in the island of Ireland, you were of no consequence to the government. *Religious affiliation was no mark of distinction.* For instance, it cannot be argued that this was merely an attempt to eradicate Irish Catholics in order to strengthen the Protestant ascendancy. If this had been so, Protestants would have been well supplied with food, instead of being left to rot alongside their fellow countrymen. The second lesson that must be obvious is that the Famine gave tremendous impetus to anti-Union forces; thus, we can state that the British State through its policy of calculated indifference caused the beginning of the break up of the Family of Peoples' that make up these islands.

The third, and perhaps most important lesson for us today, is that whatever the rights and wrongs of the Ulster troubles - be it religious, cultural, or political - the role of Political Economy, Capitalism, has been underplayed. **The Famine demonstrated beyond any shadow of doubt that religious principles were of no consequence other than in masking the men of greeds lust for power.** For the political economist in Westminster the issue was not whether or not you believed in Catholic transubstantiation or Calvinist predestination, but whether or not you possessed political and economic power; whether or not Principle or Profit ruled your life. Thus, hundreds of thousands of Protestants and Catholics died agonizing deaths in order to preserve the sacredness of market forces.

OVERPLAYED?

In case it is thought that we are *overplaying* the role of capitalism in order to obscure the genuine differences that exist in Ulster, we should look at the wider perspective.

The potato blight that wrought havoc in Ireland also arose in England, but a famine was averted for *two* essential reasons. Firstly, the English working population were a little better off than their Irish counterparts - and we are all familiar with how exploited our English brothers were. This slight improvement of condition allowed them to take advantage of the repeal of the Corn Laws. The second factor is that England had a developing factory system which required a sweated labour force to keep them running, and hence maintain the flow of profit. **A high mortality rate would have struck at the most sensitive capitalist organ: his bank account.** This fact alone was sufficient to get these "entrepreneurs" to do something to assist the people. In an Ireland devoid of a factory system, it was a simple choice of money versus social conscience. It was a simple matter: the Irish were not 'cost effective'.

BARBARITY

The evil effects of capitalism in the nineteenth century were *not* confined just to Ireland, though they achieved hitherto unequalled heights of barbarity in that tragic island.

At the same time in England, the Industrial Revolution of the capitalists was thundering along, crushing anything that obstructed its 'progress'. For the 'entrepreneurs', there was money, power and fame; for the workers, there was overcrowding, disease, child labour and early death.

In Scotland equally dreadful scenes were taking place, scenes which have culminated in the reduction of Scotland to little more than a touristic appendage of the Westminster tyranny; the economic murder of Scotland has been horrific, and tells us that under capitalism only one conclusion is possible: **no future.**

In Wales, a people who have heroically resisted the destruction of their language and their culture for centuries have been battered into submission with monotonous regularity. Perhaps only in Wales could it happen that capitalist mine owners would let the people starve rather than pay them a living wage - *and this far less than 100 years ago.*

Let us be clear then about the misery of the 18th, 19th and 20th centuries: the problem is *not* the Irish, the Scots, the Welsh or English. It is *not* the Catholics or the Protestants who are at fault. Nor is it people with acne, or dwarfs with a limp! The curse **was and is** Capitalism: it has the blood and misery of millions on its hands. *It must be destroyed.*

NEW ULSTER

This has important lessons for the peoples' of Ulster. The first is that until this alien and exploitative creed is eliminated, there will be no progress or peace . It means that a new creed that goes **beyond** the sterilities of the Green and Orange must be forged, **a creed with a positive and spiritual vision that can unite two peoples' from the same Family of Nations.** It must be a creed that is non-sectarian, and gives *real* and *effective* equality before the law, not in some airy fairy constitutional sense, but in **practical** and **personal** ways: streets councils; distributist ownership of co-operatives, farms and small businesses; cantonal government, and all else that conduces to the Third Position.

The second fact of capital importance is this: the Catholics know already that Westminster can *never* be trusted. The Protestants are now learning the very same lesson. It is a **bitter lesson**, and reverses what generations have believed about the British Crown, but it is a **verifiable** fact that every loyalist is **experiencing.** *It adds up to the conclusion that the two communities in Ulster have more in common with one another than they do with the dictates of either Dublin or Westminster.*

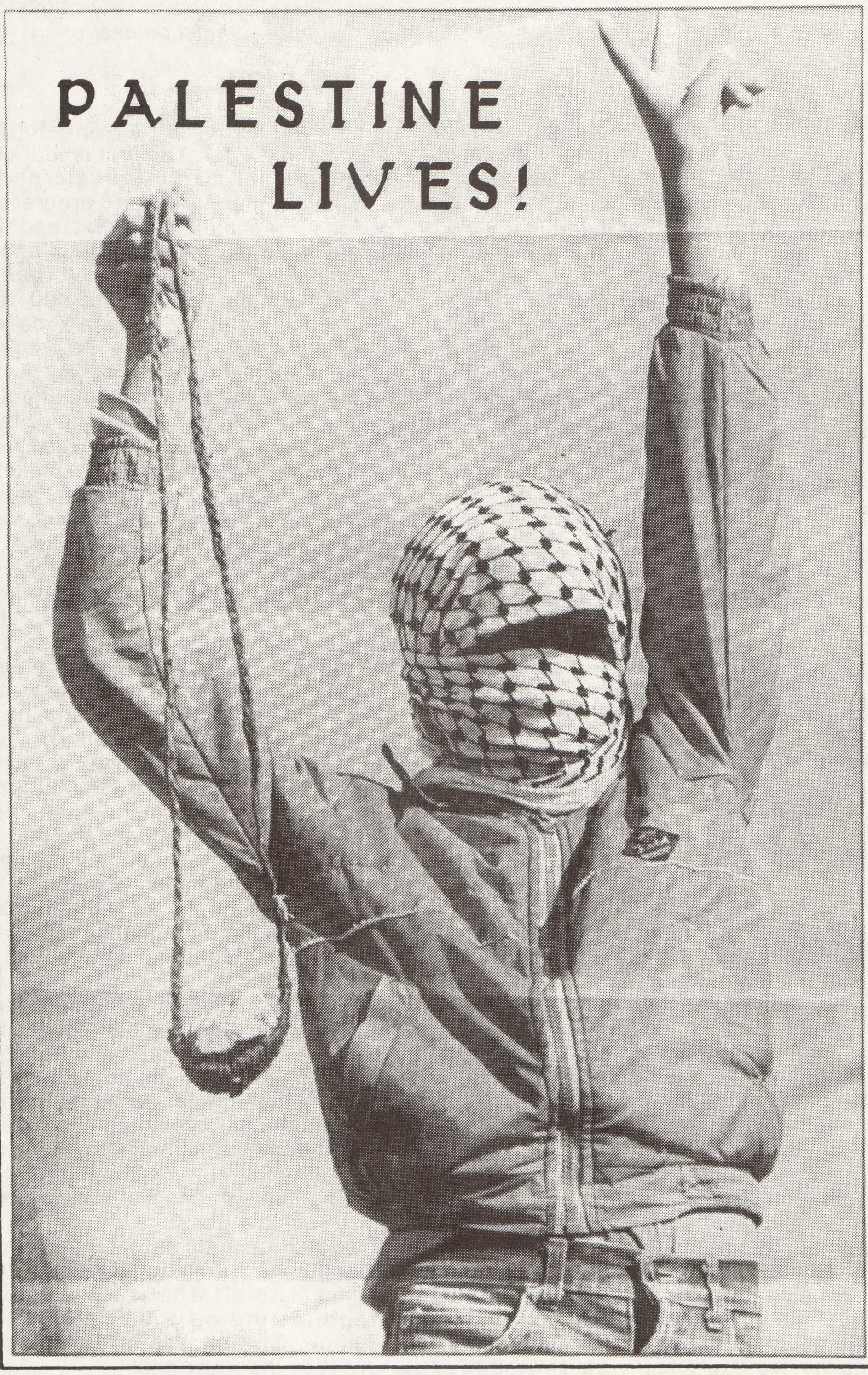
Capitalism has betrayed **both** communities in its quest for profit and power. The Great Famine proved to what lengths these people will go in their quest. If people expect decency, morality or honesty from these tyrants, they are living in a dream world. The peoples' of Ulster now have a real chance to learn the lessons of history, and thereby do something positive for themselves and their families. Thus, the Anglo-Irish Agreement must be the cause of **not** yet another spiral of civil war, but the point of departure in rejecting outside interference and moulding a new and heroic Ulster Nation. **The alternative is another blood letting on the scale of the Famine. The choice is ours. Make sure it is the right one!**

1988 marked the 40th anniversary of the creation of the bandit, and racist, State of Israel upon the land of the Palestinian Arabs, but the struggle to regain their independence has continued unabated throughout that period. However, 1987/8 saw a new determination arise amongst the Palestinians to overthrow the oppressors of four decades.

The *Intifada* began in Gaza on December 9th 1987, and spread to the occupied West Bank the following day. Although tension had been rising in the occupied territories for many weeks, the principal spark for the uprising came when an Israeli taxi driver drove into four Palestinians, killing them, as they waited for transport to their jobs in Israel. This incident was followed by demonstrations, with Israeli patrols being attacked with stones. The Israeli soldiers responded - as they always do - by firing **live rounds**; two demonstrators, a man and a schoolboy, were killed as a consequence.

By December 14th, eight Arabs had died from Army gunfire. Rumours of a "civil revolt" against Israeli occupation became widespread, and this was used by the authorities as a 'justification' for hardline tactics.

A large troop presence and widespread curfews succeeded initially in quelling "the troubles", but on December 21st the unrest spread to Israel itself following a PLO call for a day of strikes and protests against Israel's actions in the occupied territories. This call resulted in more than 100 Arabs being arrested, whilst protesting crowds were dispersed with tear gas.



Anger towards the forces of Zionism was further heightened by a highly provocative decision by Ariel Sharon - the Likud Trade and Industry Minister - to move into a house in the heart of the Arab quarter of Jerusalem's Old City. Sharon stated that it was aimed at affirming the 'right' of Israelis to live anywhere in "Eretz Israel"; that is anywhere in biblical Israel at its greatest extension.

ARMY JEEPS

Palestinian casualties mounted, and despite soldiers supposedly being given instructions to fire into the air or, when absolutely necessary, at the legs of "rioters", many Arabs, wounded and dead, received gunshots in the head or chest. Due to much criticism of the use of live ammunition, troops were instructed to use batons and rifle butts - the result was a wealth of Palestinians with broken bones.

Many reports of indiscriminate beatings of Arabs began filtering through, particularly from West Bank refugee camps. Officials of the U.N. agency for Palestinian refugees spoke of Israeli tactics in the Gaza camps. One favourite Zionist tactic was for Army jeeps to drive around the camps with Palestinian youths tied to the bonnets. **Other well attested reports include youths suffering from burns after being forced to remove burning tyres from barricades with their bare hands.**

On December 22nd the UN Security Council approved a resolution which *"strongly deplored the violation of the human rights of the Palestinian people"*. The vote on the resolution was unanimous, although Zionism's main ally, the United States, abstained from voting.

DEPORTATIONS

By late 1987 approximately 900 Arabs had been arrested since the outbreak of the *Intifada*. This number included 690 Palestinians arrested during a sweep through the territories by the Israeli authorities after they became suspected of playing a leading role in the uprising.

January 3rd 1988 saw deportation orders served on 9 Palestinians who were described as *" leading activists and organizers involved in incitement and subversive activities."* This time even the United States felt obliged to condemn the deportations, but once again abstained in the UN Security Council vote, calling upon Israel to allow the deportees to return to their homes.

The next day a visit was made to Israel and the Gaza Strip by David Mellor, the British Minister of State at the Foreign and Commonwealth Office. In an uncharacteristically realistic statement, he described conditions in Jabalaya refugee camp as *" an affront to civilized values"*, adding that the current violence was the *"appalling consequences of the last 20 years"*. Not wishing to upset the cosy relationship between the British Establishment and its Zionist bedmates, it can only be concluded that the situation faced by Palestinian refugees must be dire in the extreme for a British Minister to speak of such matters.

On January 5th the *Intifada* gained impetus in both the West Bank and Gaza with protests against the deportations. No go areas were set up and controlled by the Shabiba - militant Palestinian youths. Leaflets also began to appear, and a new radio station, **Radio Al Quds**, began broadcasting propaganda and encouragement to continue the uprising. Despite Israeli raids on printing presses, the leaflets continued.

P.F.L.P. - G.C.

Radio Al Quds described itself as *"the Palestinian Arab station for the liberation of the Land and Man"*, and included a mixture of pop music, news, interviews with deportees, and detailed instructions for the continuance of the uprising. The station appeared to be sympathetic to the Popular Front for the Liberation of Palestine - General Command led by Ahmed Jibril, a radical faction who have on many occasions accused Yasser Arafat, Chairman of the PLO, of being capitulatory towards the Zionist imperialists, and of being inadequate in the struggle for Palestine's liberation. The radio station had a wide audience throughout the West Bank and Jerusalem.

The unrest spread to villages away from the refugee camps in both Gaza and the West bank. By mid-January, the Israeli economy was seen to be suffering from labour shortages as Arab workers from the territories boycotted their jobs in Israel. The Israelis responded by continuing with the curfews on the towns and refugee camps, and confiscating food in some Gaza camps.

On January 15th the Zionist authorities were further criticized for an incident where Border Police threw tear gas into the Al Aqsa mosque in Jerusalem. Some 70 people were injured as a result of gassing and beatings by the police. The reason for this outrage - they were looking, so they said, for a pistol.

In a widely reported statement of January 19th, Defence Minister, Itzhak Rabin, said that *"the first priority is to use might, power and beatings"* to restore order. Henceforth, the number of reports increased of attacks by soldiers and police on demonstrators using batons, rifle butts and stones. According to UN sources, many young Arabs, male and female, were badly injured not only during actual clashes, but in many cases after being arrested.

4 YEAR OLD BOY

Doctors reported severe haemorrhaging amongst the casualties from having their muscles repeatedly beaten. A form of collective punishment by soldiers entering houses and beating all the occupants was widely reported. **UN Medical officials spoke of several pregnant women who had undergone abortions as a result.** A CBS television crew were beaten up by soldiers after they had just filmed them beating prostrate Arab youths, whilst a 4 year old boy was arrested by Israeli soldiers and taken from his home. In an attempt to prevent such atrocities being shown in the Western world, South African style reporting restrictions were imposed on journalists during January.

The economic boycott and strike campaign were weakened by a combination of "iron fist" policies, and aggressive strike breaking tactics by the Army. However, despite various Israeli spokesmen claiming that order had returned to the territories, the end of January saw a renewal of the uprising in Gaza, Nablus and Ramallah.

Curfews were subsequently imposed again, and also many schools were closed. Despite this the uprising spread to hitherto relatively calm areas. At this point several vigilante groups were organized by Israeli settlers who carried out "revenge" attacks on Arabs in the refugee camps. February saw attacks against Israeli owned banks and shops by Arabs, and Israeli buses and cars were stoned in the Old City of Jerusalem.

LIVE BURIALS

Protests increased within Israel itself against government reaction to the *Intifada.* Further criticism of Army tactics ensued from an incident involving "live" burials of Palestinians. After being beaten by soldiers during a demonstration near Nablus, four Arabs were forced to lie down while the sergeant in charge trampled them underfoot. He then ordered the civilian driver of a bulldozer to drive over the youths. Although the driver refused to do this, he agreed to tip sand over them while Israeli settlers shouted encouragement.

Towards the end of February resistance increased with more Palestinians being shot on the West Bank. In one incident a 13 year old girl was shot as she stood in the doorway of her home. Later a Palestinian collaborator was lynched after turning his Uzi sub-machine gun, supplied to him by the security services, on a crowd. This lynching resulted in over 100 villagers being arrested and four houses demolished. The destruction of the houses of "suspects" or "agitators" is a favourite pasttime of the Israeli forces.

The violence continued during March 1988, particularly attacks encouraged by Israeli settlers on Palestinian homes. With the uprising showing no signs of abatting in the face of pure military force, the Israeli authorities turned increasingly to a variety of economic sanctions. Fuel deliveries to the occupied territories were banned, telephone links were cut, and restrictions were placed on the movement of large sums of cash into the West Bank.

In response to a call from **Radio Al Quds** to cease collaboration with the Zionists, 500 of the 1,000 Palestinian police in the occupied territories resigned their commissions. *A remarkable sign of community solidarity.*

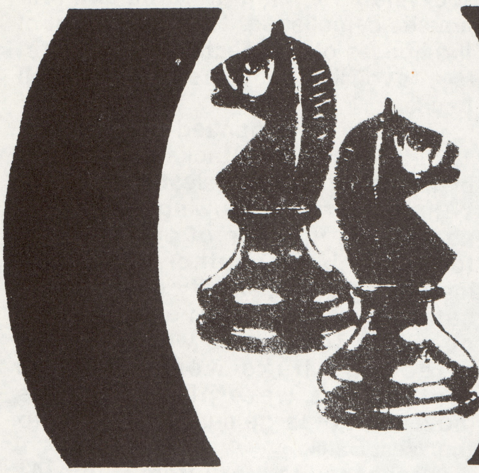
WORLD SUPPORT

Although the oppression directed against the Palestinians continues, the facts have ceased to be important to much of the Western media. **Despite the loss of over 300 Arab lives - as against just 6 Israelis - thousands of injured, and nearly 20,000 prisoners in Zionist camps, the daily acts of violence against the Palestinians is no longer deemed "newsworthy".**

The incidents outlined in this article are only a *small part* of the victimization suffered by the indigenous Arab population. Such atrocities, if they occurred elsewhere in the world, would have brought forth international condemnation. But where are the bleeding hearts that normally hog our TV screens when "injustice" is being denounced?

Whether the Western media feel such stories are genuinely not worthy of report, or whether they do not wish to be accused of "anti-semitism" by showing the Zionist administration in its true light, is a matter for speculation. However, what is apparent is that movements such as the NF, who are vehemently opposed to imperialism and social injustice, must continue to make the case of the Palestinians a major issue. Why? Because our ideological principles demand that we support all peoples' in their struggle for self-determination.

Unless movements outside Palestine campaign on behalf of the Palestinian people, the popular uprising will achieve little in the final liberation of that country. **Zionism relies heavily on external assistance - the United States, the masonic government of South Africa, and the Zionist lobbies - to maintain its position. It is vital that we do our bit to help even up the odds.**



THE WAY FORWARD

PAST & PRESENT - an analysis

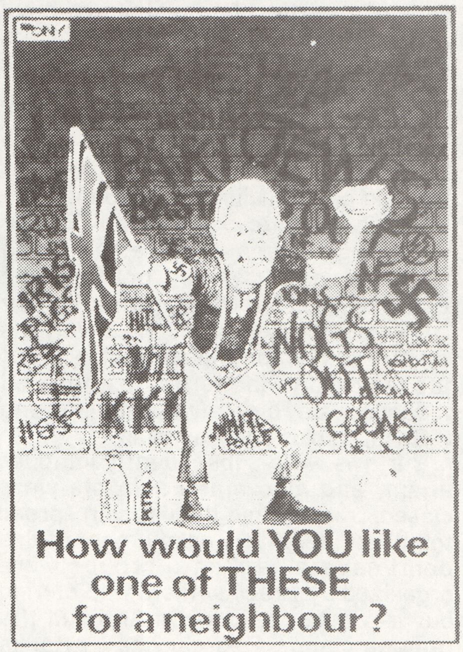
The present leadership of the Movement did not inherit a great deal from the past. All the things that one might have expected to find with an organization possessing the tradition and reputation of the NF were noticeably *absent*. There were no large financial resources, there was no favourable public image, and our structure pandered to the mediocre and the inadequate. However, we did inherit something of use from past "leaders" other than £60,000 of debts - *a profound insight into how not to run and organize a political movement!*

One aspect of the careful analysis of past strategic errors carried out by the present leadership led it to the conclusion that large scale public demonstrations - what used to be called national activities - should be abandoned completely. Our analysis was that the drawbacks relating to such activities far outweighed any possible advantages. Let's take a look at some of these drawbacks.

NF = TROUBLE

Once a national demonstration, almost invariably a march, was advertized to the public in our literature, **we had little or no control over attendance.. Many of those attending did so not for any political motive, but because they were interested in "aggro" for its own sake.** These people were not, in the main, activists, but people who just turned out for the 'highpoints' - the rallies and marches where violent opposition was expected, even desired. Organizers' bulletins between 1977 - 1982 seemed to stress, with depressing regularity, how 'lively' a march would be, so as to increase the turnout. The evening that Albert Mariner was murdered would no doubt have been described as "lively" by Martin Webster, and his *alter ego* and chum Ian Anderson.

We had no control over the publicity which preceded and followed such demonstrations. Our own publications, such as *National Front News,* appeared infrequently during the period when we were holding most national demonstrations. The frequency of the NF's **monthly** paper - a mere 4 pages in those days - was roughly **quarterly**! Indeed, both Webster and Anderson used to cite their duties as members of the National Activities Department as reasons for not fulfilling their duties in regard to the NF's streetpaper. *The inevitable result was that the mass media reported our activities rather than our objectives.*


How would YOU like one of THESE for a neighbour?

West Indian World - 17/7/81. A reaction to the negative mentality of past NF leaderships and the base element they attracted to the Movement.

SIX OF ONE

They singled out the worst elements of any of our demonstrations - and freaks always seemed to be on hand! - and portrayed them as the **norm.** They concentrated their reports on how opponents regarded the demonstration as *"provocative"* and *"disruptive".* When our marches or election meetings were attacked by Reds or multi-racists, the media created a *"six of one and half a dozen of the other"* impression. Arrests were seldom attributed to any one group.

Lewisham? Wasn't that the *"NF riot"*? That is what the public will probably tell you if you ask them. How many of them do you think are aware that of the 200 odd people arrested at the NF march through Lewisham in 1977, **not one of them was an NF member or demonstrator?**

Slowly, the media built an association in the minds of people: *"The NF means trouble".* And as we know, few people want trouble. This association was *one* factor which prevented widespread sympathy for our policies being translated into *active support.*

STEREOTYPES

Past 'leaders' allowed the media and Marxist groups, such as the SWP and IMG, to build set piece confrontations with the NF. Not only did this have negative effects on us, it actually brought our enemies real benefits! They were able to use 'anti-racism' as an issue through which to recruit. The Anti-Nazi League was largely an SWP front group. They were also able to spread ideologically worded leaflets, posters and other propaganda to a much wider youth audience. In this propaganda, reality was distorted to portray the Police as the *"defenders of Fascism"*, and Black youth in the inner cities as Saints persecuted by evil NF Devils. This strange new 'reality' was never effectively challenged by the NF on an **ideological basis.** Confrontation with NF activists on the streets tended to confirm 'anti-racists' in their anti-NF beliefs, and reinforce stereotypes of the NF as violent and brutal.

Once placed in a position of confrontation by our past 'leaders', arrests, convictions, injuries, fines and even imprisonments were **virtually inevitable.** This *criminalized* the Movement in the eyes of the public, and was further used to reinforce the media's " NF = TROUBLE " association.

SECURITY FLAW

National demonstrations also gave our enemies a standard by which to judge our strength in terms of numbers. It also gave both the political police - Special Branch - and Marxist groups the opportunity to photograph our active supporters. We know for a fact that police have used empty offices and rooftop cameras to photograph our activities. The police took photos of every section of our demonstrations, and spent **months** analyzing them with a view to building up files of known associates. Who is that man? He is speaking to X. He was seen at last month's Manchester rally. And so it went on. On a number of occasions, which the Security and Intelligence Department of the NF has documented, the SB passed information to newspapers and magazines for smear articles.

All this is *not,* however, an excuse for idleness. Since the National Directorate abandoned the idea of national demonstrations, they have experimented with various alternative strategies. The conclusions drawn from these experiments now form the basis for current NF strategy, though the strategy will change if circumstances change noticeably from our starting point.

It is clear that in the past the NF adopted largely old fashioned political methods - the march, the public meeting, participation in Parliamentary elections. **We were, in fact, trying to beat the Establishment at its own game, a game in which the rules could be changed in their favour at any time.** At the base of the *new approach* is the idea that the NF must follow the **principles of political guerilla warfare.** This does *not* mean that we should take up arms! It **does** mean that we should operate on the need to know principle. It **does** mean that we should mould ideological cadres. It **does** mean that we should avoid confrontation with superior forces, and instead seek to wear them down, and demoralize them. In this last respect, the saying *"Water is harder than stone"* is worth thinking about.

Our ideology **must** pervade all areas of national life, but most especially youth culture since youth is our future as a People. As a *first step* NF activists should choose areas where they have a particular interest - be it animal welfare, ecology, Palestinian rights, justice for political prisoners, Ulster or whatever. They must then join groups active in this area, or if they are wholly unsuitable, **they must set something up.** Activists should then endeavour to assert the ideological position of the Movement in regard to this issue; this calls for subtley, firmness and perseverance.

In recent months the Movement has given its active support to the pressure group, the *Campaign for Palestinian Rights,* and this has led to new possibilities as a consequence. It is an example where collaboration has worked to the advantage of the Movement, and to the other groups involved. *NF News* has also introduced the "donated advertizement" feature in order that groups promoting worthwhile causes are assisted; such advertizements should appear in bulletins and journals throughout the Movement.

MUSICAL YOUTH

One area where we have been experimenting is in the field of music and youth. Our deliberations have necessitated a number of initiatives in the name of the White Noise Club, and include the production of a 12" single called *"We Want the Airwaves!"*. This has been assisted by the production of independent fanzines like *British Oi!, Welsh Leak* and *Cry Havoc* which have promoted our views amongst youth which would not normally read political materials. We have looked at the growth of independent football journals such as *When Saturday Comes* and *Off the Ball.* How about some of our sports minded supporters getting involved in this field of activity?

The whole youth culture question is now being restructured by the Directorate, and its conclusions will be made public towards the end of January 1989.

ESPRIT DE CORPS

Instead of public, national activities the Movement has staged a number of Cadre conferences to discuss strategy and tactics. Attendance has been by invitation only, and the Directorate has controlled all publicity relating to the event. These conferences have had the effect of building the beginnings of an *esprit de corps* amongst our activists. The high morale which such meetings have generated has been reflected in substantial collections which have vastly improved the financial position of the Movement .

NF News has taken the lead in promoting and co-ordinating local pickets on a variety of issues, and it is expected that this role of agitprop activity will continue and deepen.

BUILDING POWER

The Movement has also sought to encourage local initiatives by NF units under the banner of Community Action. Oldham, Havering and Isleworth lead the field in this regard, but others are developing in this respect; and in the future it **will** be a routine feature of all local units activity.

The Directorate will certainly expect all units to be engaging in regular door to door paper sales, and the regular production of local leaflets, in the next 6 months. Such units will also have passed on to them our analysis of *how* the latest advertizing and marketing techniques can be applied to local ward elections.

It can be seen from this *short* analysis of our past and current strategy that the NF leadership has taken a more **professional and long term approach** to the question of building NF power. It is a strategy which requires *commitment* and *discipline* from the rank and file. **Success or failure lies not merely with the Centre, but with everyone from the active sympathizer to the hardcore cadre.**

BECOME A FRIEND OF THE MOVEMENT

NF sympathisers unable to play an *active* role in the struggle can still make a very valuable contribution, by becoming Friends of the Movement. It only costs fifteen pounds a year for which you will receive a card and will be kept abreast of major developments within the NF. Most important of all, you will have the satisfaction of knowing that your contribution is helping to turn the National Front into a truly *effective* power-winning machine.

Please make cheques/postal orders payable to ***Friends of the Movement.*** You can join this Association if you live abroad by making out an International Money Order in favour of ***Overseas Friends of the Movement.***

I would like to become a Friend of the Movement and enclose £15.

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Please return to PO Box 57, Romford, Essex, RM7 9BG.

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If you wish to help the work of the NF you can now give a regular monthly donation of your choice. Simply fill out these two forms.

I wish to help your work and have sent a Standing Order mandate made out in your favour for £ .

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(Your bank's address)

NAME (Your name on account in capitals)..

Please debit my account number .... the sum of £ . p immediately and on the 1st of each month thereafter, in favour of *"Fighting Fund"* account number 90186560 at TSB Westminster Branch, Sort Code 77-91-28.

Signed.. Dated....................................

Readers who do not wish to cut up their copy of ***Nationalism Today*** are invited to photocopy or copy the details of any forms contained in this journal onto a piece of paper.

DUTCH COMRADES SEEK A NEW WAY!

An interview with Wim Wijngaarden, Secretary General of Centrum Partij '86

Can you tell us something about the history and nature of the Centrumpartij?

The political party that was originally called the **Centrumpartij** - the Centre Party - was legally registered under Dutch law on 11th March 1980. For various reasons the founders of that party have long since disappeared from the scene.

The principle conviction that led to the founding of the **Centrumpartij** was the idea that between the 'moderate' movements of both Left and Right, there existed a sufficiently large political margin upon which a new organization could be built, and drawing support from both Left and Right.

Unfortunately for the founders, they did not appreciate that nowadays political parties, Left and Right, move quite easily to whatever position suits them, even to positions the media would call "ultra". Such parties do not care whether or not they are upholding their political credo, they are only interested in achieving personal success, in securing the interests of their party. At no time has the securing of the public or national interest been their objective.

Since, therefore, there was no basis for building an independent political movement - since there is little political viability in collecting the shifting votes of those on the edges of the traditional political confessions - the only way forward was to go for the political protest vote.

One such area was that part of the electorate which opposed the influx of immigrants into the Netherlands. Unfortunately the approach taken was entirely negative, *appealing to the lowest type of people.* One person was elected to our Parliament on this ticket for four years, but he neither said nor did anything during all that time. The reason is that, although he was backed by a well equiped organization, the party lacked any kind of ideology.

Inevitably the **Centrumpartij** began to crumble in 1984 once the smell of money appeared. It all came to an end in 1986 with complete bankruptcy just a week before the General Election.

However, the new leadership brought together the best of the building blocks of the old **Centrumpartij**, and in 1986 launched it anew with a well disciplined group of members, and a coherent political platform. We are, of course, still working on the construction of an inspirational ideology, but we have the impression that our new reorientation has much in common with your "rebirth" in 1986.

What position does C.P. 86 take on race and immigration?

Well although the flood of non-Europeans into our countries has been taking place for nearly 4 decades, it was clear many years before that this would happen.

Our well provisioned lifestyle was bound to attract all kinds of people - profiteers, parasites, the work shy and, of course, the starving. Unfortunately, Western Europe did not foresee this influx, and is now saddled with a very weighty problem. One cannot blame the starving, for after all, it is a matter of survival for them. But they are trying to live in a White society that they can never possibly understand. I think it true to say that Whites are the most creative people in the modern world, but they have also the most crippled social communications. If our people cannot communicate, what chance do foreigners have?

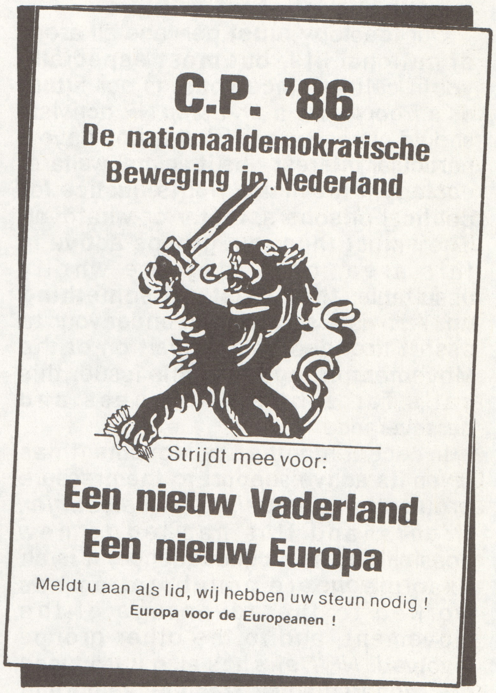
The people who are responsible for this coloured immigration - which is no more and no less than a human drama - have grown rich from it. For them their interests are served by the promotion of a multi-racist society, and they have no eye or concern for the consequences of their primitive strategy. Those consequences are, sadly, racial polarization and hatred. Inevitably compulsory race mixing leads to racial intolerance.

In order to try and alleviate this problem **C.P. 86** called into existence a working group called **Suriname**, so as to stimulate constructive dialogue between Black and White. This is done, of course, without abandoning our separate and cherished identities. It should be obvious that our approach on race and immigration, therefore, is very similar to your line of racial separatism.

What are your ideological roots?

It is probably true to say that we have no real roots in the past unless one considers as roots the constant renewal of the nation which has taken place repeatedly when the political establishment has shown itself to be outdated and irrelevant.

We do believe in the reconstitution of the old Holy Roman Empire, so that out of the mess of the Common Market will grow the coalescence of Europe, whilst simultaneously maintaining our cultural and demographic identities.



C.P. '86
De nationaaldemokratische
Beweging in Nederland

Strijdt mee voor:

Een nieuw Vaderland
Een nieuw Europa

Meldt u aan als lid, wij hebben uw steun nodig !

Europa voor de Europeanen !

Has the Centrumpartij taken any position on the Super Powers?

The two imperialistic systems contain nothing that is human in their attitudes, strategy or activities. The American system propagandizes incessantly about profiteering and money making as a way to achieve power, but it is a naked power that seeks to dominate. The complete absence of any cultural background of any significance in the USA explains why that society is so rude, so cruel and so stolid.

Furthermore, we must remember that the USA is neither the friend nor the ally of Europe. America merely seeks to profit from our geographical position twixt the Super Powers. Irrespective of whether the USA has a Republican or Democratic administration, that country's foreign policy is always one of conquering Europe for American interests alone.

The Marxist system of the USSR is a system without a trace of humanity. It can only maintain itself by the unlimited dictatorship of the Communist Party, in the absolute application of Leninist power. Human values, social awareness and individual freedom are alien to that system. Their objective is still the same: a world communist state wrought by world conquest against a docile population.

Have you any position on Israel or Zionism?

We regard Israel and World Zionism as a third noxious and imperialistic system. We are utterly opposed to it.

Have you any comments to make on Qathafi's Libya or the Iran of the Mullahs?

We support their struggles when they are combatting American and Zionist imperialism, but we worry about their flirtation with the Communist world. We hope that it is merely restricted to a necessary pragmatism.

A number of supposed 'nationalist' organizations take no position against Capitalism. What position, if any, do you take?

Capitalism is a mainstay of internationalism. It denies the mark of identity to peoples', communities and nations, and thus aims at eradicating any form of nationalism. A living national identity is the only barrier against the corruptive action of the Coca Cola and hamburger culture, against American nihilism.

Capitalism exploits, it is a form of slavery. We openly reject this ideology and are pledged to destroy it.

Given the Dutch experience in the last war, what position do you take on National Socialism?

National Socialism is now a part of the past. It played a role in world history, the positive and negative influence of that ideology being estimated in different ways by different people. In the same way we leave it to posterity to explain and digest the acts of treachery committed at Yalta, Teheran and Potsdam by Roosevelt, Churchill and Stalin.

We thank God that such times cannot be relived, for it would be wholly *senseless*. Our task is to preach National Revolution in order to overthrow the corrupt and deceitful contemporary political establishment. Whether or not this preaching will grow into a revolutionary tradition depends on how long the new generation is able to keep the fire burning.

We believe that the Centrumpartij has signed the European Manifesto drawn up by Troisieme Voie and M.A.N.?

Yes, we have officially signed the *European Manifesto*, though we believe that the texts and proposals need thorough study and redefinition. Despite its imperfections, we signed the document because it amplified our view of Europe, and the principles of the New Future. It is, of course, vital that the *Manifesto* does not remain a dead letter, but is followed up by well co-ordinated actions. For us the Euro-elections of 1989 are a burning question. Do we take part in the election at all? And if we do, do we have a joint list of candidates or something similar?

Is it true that the Centrumpartij has local government representation?

Yes, we have councillors in the towns of Amsterdam, Rotterdam, Utrecht, Almere and Lelystad. We believe that these successes are partly due to reverberations caused by the old **Centrumpartij** propaganda, and partly because of the enormous efforts of each councillor exerted on behalf of the people.

What position do you take on Le Pen and similar groupings in Italy, Austria and Greece?

We have always kept our distance from Le Pen's organization as well as from the MSI (Italy), New Demokratia (Greece) and the FPO (Austria) because of their undeniable link with the political establishment in their respective countries. They are not motivated by a desire for genuine renewal, but by a desire to participate in the existing political structures for the sake of money and power. They are clearly prepared to make compromises of the most fundamental kind in order to deal with the Establishment. The conduct of their leaders is enough to convince one that they feel exalted above the People.

How would you like to see relations develop between the NF and CP86?

Our aim is to establish a firm and effective relationship between ourselves and the NF. We wish to create an atmosphere of friendship and political agreement, particularly on matters of interest to the whole of Europe. We are fully aware of the *necessity* of co-operation between like minded political organizations.

Our affections for Britain are so obvious that it is almost superfluous to make comment. Our common history should strengthen our relations, and to that end we are always ready to travel, to work, to build an alliance between our peoples' and countries.

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Metal badges - `NF`; Tree of Life; Odal Rune (meaning `land`, `heritage`); Wolf's Hook Rune (meaning `warrior`, `fierce struggle`); and Celtic Cross pendant. All cost just £2 each.

Celtic Cross, Tree of Life and Odal Rune are also available in solid silver for just £8 each. An enamel Celtic Cross badge (silver on black) is available for just £2.50. All prices include postage.

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KEY FOBS

LEATHER KEY FOBS. Black leather with Celtic Cross design and slogan `A Nation Reborn` in silver on black. They are available for only £2.60 including postage and can be obtained from PO Box 383, London, SE22 8UU. Cheques/PO's are payable to `Southwark NF`.

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Political Tapes. Five new informative tapes are available from `Defendant Tapes`. They are:

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Many more political and musical tapes are available. Send three loose second class stamps for our catalogue.

IF YOU accept that example is more persuasive than theory, then *Holocaust Island* is a very welcome book. Clearly written in an easy to read style, it is an excellent introductory primer to the evils of usury, or Finance capitalism if you prefer, despite the paradox of it being a work of fiction.

Holocaust Island traces the attempts of a small group of remote island colonists to build a new, self sufficient society. In so doing the book outlines the obvious parallels between contemporary reality and fiction.

FIRST A COMMUNE

Significantly, it was one of the less productive islanders who offered the classic Marxist maxim - *" From all according to their worth, and to each according to his need"* - as an alternative to the initial bartering that had taken place.

And for a while the island was run as a commune, with the various producers contributing to a central pool and drawing from it according to their requirements. However, contrary to Marxist dogma all men are **not** born equal in all respects, and squabbles and animosity soon developed as some were contributing more than others. After all a lazy 25 stone slob may need more than someone half his size, but who works twice as hard or effectively.

Faced with the impracticability of bartering, and the impossibility of running a successful island commune, the islanders decided they needed a money system to stimulate trade and growth. An experienced London banker was flown in to set up the system. He swiftly constructed a bank, and issued each of the ten families with £100. However, this was a **loan**, in exchange for which they would contract to repay the bank 10% per annum, as well as sign a surety on their holdings as collateral.

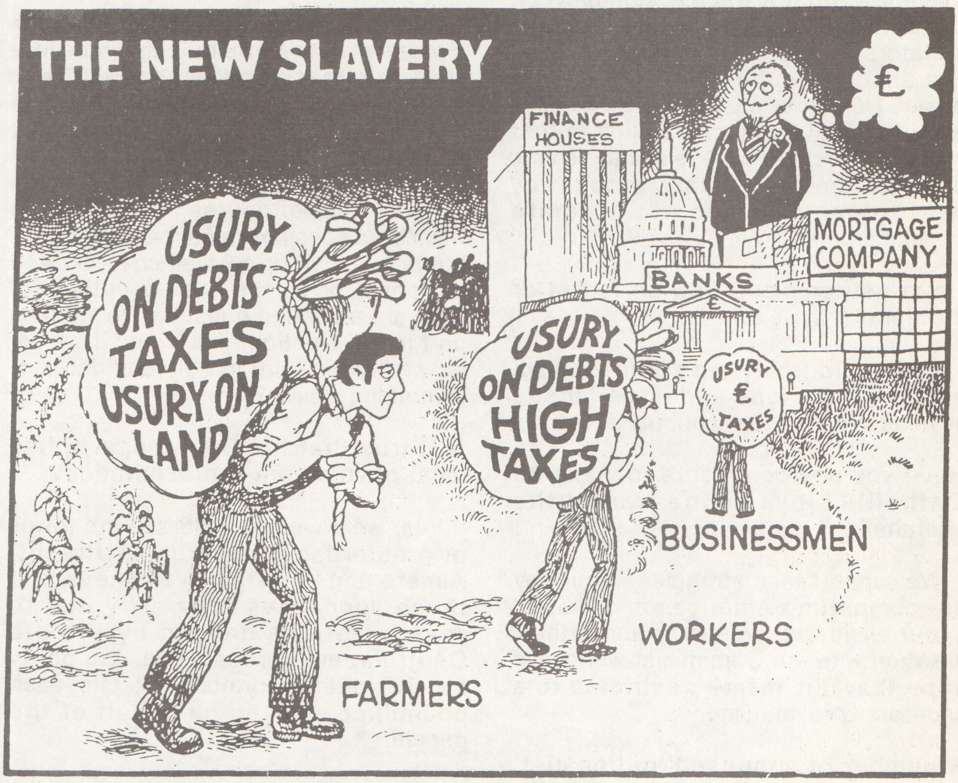
RELUCTANCE

The reluctance to sign was overcome by the banker stating that the currency would be worthless if given for nothing, as it would have no purchasing power, and pointing to a locked strongbox, stated: *" This box contains gold, and gold would provide a solid backing for the currency of Holocaust Island."*

In signing, the islanders have not only given up the sole right to their properties, they also jointly committed themselves to repaying £1,100 when repayments were due. Yet only £1,000 was in issue. Despite assurances from Higgins, the banker, that only the interest would be required and not the principal loan, one of the islanders, Callum McLintock, was still concerned. *"There's some of us that are bound to be squeezed, an' the only way we can survive is to demand more money for the same amount o' work. That's called inflation back home."*

Usury is at once very wicked and - in pure economics, and as a merely mathematical statement - it can be proved to proceed in action to the ultimate ruin of the community.

Hilaire Belloc.



MacLintock had realized that because the money was being lent into circulation as an interest bearing debt, and not being spent into circulation interest free, it was in itself inflationary as producers would have to include the cost of the interest repayments in their production costs.

AN EMPLOYEE

Not surprisingly, it was MacLintock who defaulted on his loan by refusing to pay any more interest to the bank. As he was an invaluable member of the island community, Higgins could not allow him to go out of business. Instead, the bank took over ownership of MacLintock's possessions, and made the former owner, a mere employee of the bank. **Bereft of independence, and therefore of freedom in any meaningful sense, MacLintock became the island's first proletarian, its first wage slave.**

Today, not only businesses, but entire nations, are effectively being taken over by finance capitalism. National independence and freedom are eroded as international bankers dictate economic policy to once sovereign nations, so that interest payments may be maintained. This results in cutbacks and harsh austerity measures for the people, while the wealth *created by the population* is sucked out of the economy to satisfy the insatiable greed of the capitalist vampire.

This is parasitism on a global scale. It matters not whether this scale of problem exists in Europe, Africa or Latin America. Each country that becomes enmeshed in the unpayable web of debt is ultimately a defeat for national freedom and social justice *eveywhere.*

REPAYMENTS RISE

Back on Holocaust Island the first few strands of the web have been spun. As expected, productivity increased, but so too had the worry that the amount of money in circulation would diminish with each year's interest repayments. Eventually others would be unable to repay. Higgins sought to put them at their ease: *" There's plenty of gold in my vaults to cover the cost of a new issue, and you've all increased the value of your farms and businesses to justify the additional security. So I will arrange to print another £1,000."*

The snag was that this too was to be lent into circulation at 10% interest. The islanders annual repayments had now risen to 20%. MacLintock predicted that this figure would increase and inflation would result. He correctly observed that each time the money supply was increased due to the increased wealth of the island - the Gross National Product if you like - the interest owed to the bank would also increase. This interest would then have to be paid out of the principal loan itself, and earned with real work. Callum MacLintock offered his solution:

"The backing for the issue of the money should have been the real wealth we had amongst us in land, buildings and livestock. A representative authority can at any time monetize the island's assets, an' put the cash into circulation without crippling us with the interest."

WIZARD OF OZ

The islanders rallied to MacLintock, elected him treasurer of the newly formed council, and stormed the bank to recover the deeds of their properties. It was there they discovered that the 'gold reserves' were merely lumps of lead. **The entire system was a sham.** Higgins was a latter day Wizard of Oz who had persuaded them to mortgage their properties, and get into debt for a few worthless pieces of metal. However, this did *not* make the currency itself worthless.

"The money is worth as much as we choose to make it worth" declared the newly elected treasurer. *"It is only a token of wealth - a means of exchanging wealth, never the wealth itself."* MacLintock proposed that new currency should be backed by the natural wealth of the community, and spent into circulation via public works and services such as road building and hospital construction, rather than being lent into circulation as an interest bearing debt. *" That way "*, he explained, *"though individuals can get into debt, the community itself will never be in debt."*

And so as the island prospered, currency issues were made to keep pace with the increased trade and property values, being disbursed through public expenditure.

So far I would imagine that *Holocaust Island's* value as an easily digestable introduction to the bankers' swindle is apparent to most readers. However, when the author has one of his character's say: *" Banking's credit monopoly was a danger, not only to his British homeland, but also to the entire tradition of liberal capitalism upon which all Western progress has been founded"* we must certainly take issue.

MORALS AND VALUES

What exactly is the progress that has resulted from a tradition of liberal capitalism, and just how is this monopoly of credit creation a threat to it?

If by progress the author means **purely** material benefits, economic expansion and profitability for the few, then progress there has been. However, as Third Positionists our priorities are different. Our ideology **demands** that we put the freedom, independence and health of our People **before** Profit. That is why we want a society where land and property are owned as widely as possible; a society where economic, political and defensive power are decentralized to the smallest practical unit. . Essentially , we seek to give our people as much freedom and control over their lives as possible.

Capitalism is, and historically always has been, intrinsically hostile to these aims. **Since its inception, it has undermined, eroded and destroyed healthy traditions, morals and values.** For example, despite its inequalities, pre-capitalist society saw the widespread ownership of small farms and businesses. The villages and small towns that flourished provided a decent environment for real community life where healthy values and morals predominated. A close affinity for the land meant that nature was treated with reverence and respect. Traditionally, our people were fundamentally freer, more independent and self reliant, and vastly superior spiritually than they are today.

Contemporary society has seen the steady reversal of all that. Small farmers and businessmen, crippled by interest payments, have been taken over by larger competitors, or forced out of business. The legalized theft of land and property, that started with the Enclosures and Statute of Frauds, has meant the **increasing concentration** of ownership in the hands of the few. This has resulted in the death of small communities as people have been forced into unhealthy urban sprawls in order to find work. The vast majority of people are now *propertyless*, as, until the final mortgage payment, it is the banks that own 'their' property. They are entirely dependent on others, either the State or capitalist bosses, to provide the essential means of living.

WITHOUT FREEDOM

Thus, our people have lost in any real sense their freedom and independence. **This is the real result of the spread of capitalist 'progress'.**

The exploitation of people and the environment, the destruction of communities, culture and nations - these are not only of no concern to capitalism, they are a positive hindrance to it. Capitalism exists purely to maximize its profits, that is why it is **necessarily** monopolistic. This being so, the monopoly of credit creation is *not* a threat to capitalism, but is rather an **integral** part of it. Agricultural, industrial and financial capitalism are *not* separate entities, but are all interrelated and part of the cancerous whole

SERIOUS KNOWLEDGE

It is hoped that this lengthy, but very necessary criticism, will not put people off buying this book. Indeed, it is probably the first work that should be read on usury before tackling more in depth, non-fiction works.

Knowledge is power, for unless we understand capitalism and can articulate an intelligent alternative, we will **never** be able to overthrow it with National Revolution.

Holocaust Island represents a small, but vital, first step in understanding the most important facet of capitalism. **All serious revolutionary nationalists should make it the first of many books to be read on this crucial subject.**

Holocaust Island

by James Gibb Stuart is available from Burning Books for £3.75 including postage.

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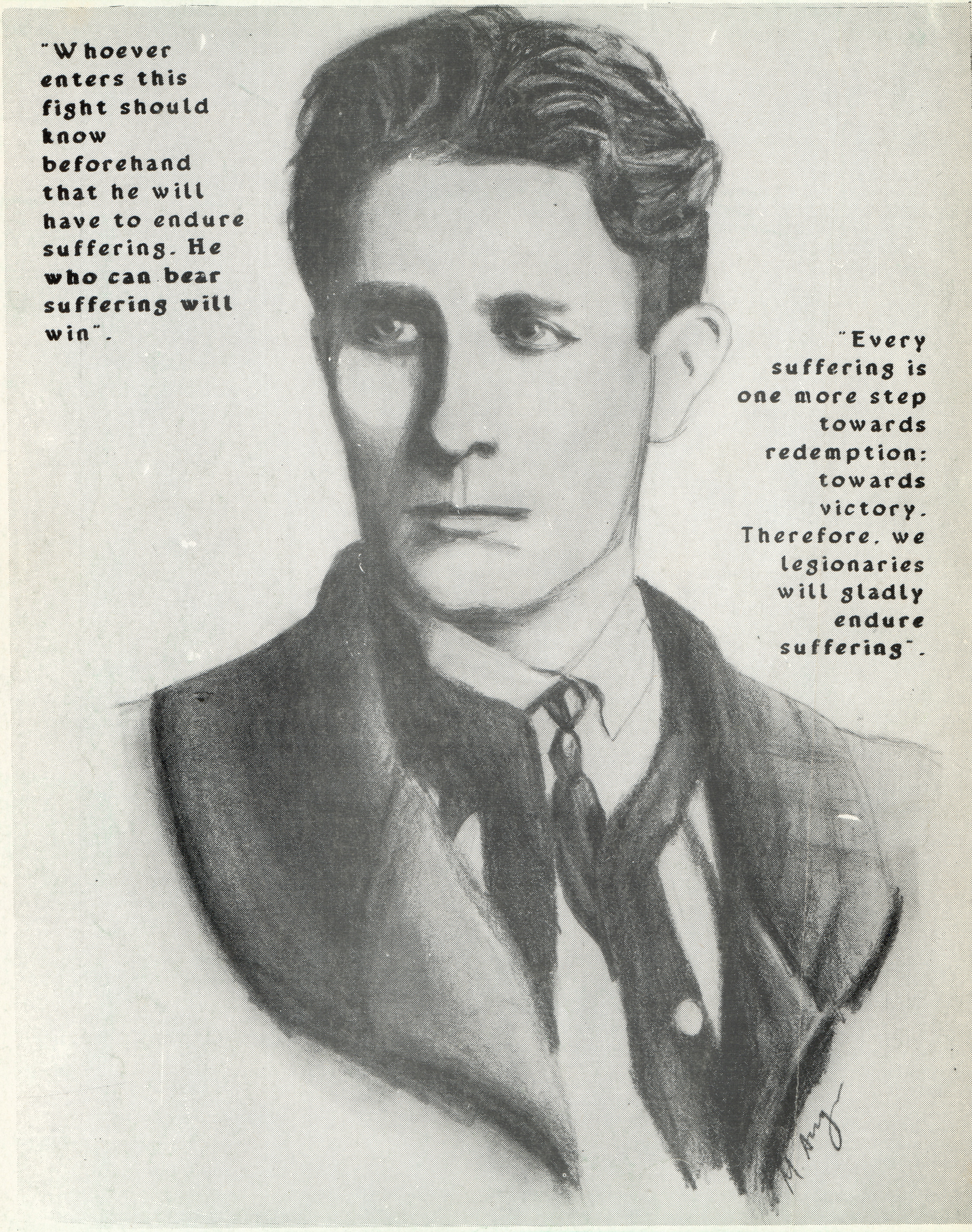

"Whoever enters this fight should know beforehand that he will have to endure suffering. He who can bear suffering will win".

"Every suffering is one more step towards redemption: towards victory. Therefore, we legionaries will gladly endure suffering".

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